Vol. XXVII AUGUST 1, 1902

BX
801
E17

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

CONTENTS

THE SACRIFICIAL IDEA IN THE MASS 129
The Very Rev. ALEX. MacDONALD, D.D., V.G., St. Francis Xavier's College, Antigonish, Nova Scotia, Canada.

MIRACLE PLAYS 141
The Rev. W. R. CARSON, Shefford, England.

FATHER LUIS DE BARBASTRO. The Florida Martyr of the Sixteenth Century 160
The Rev. L. A. DUTTO, Mississippi City, Miss.

RABBINICAL STUDIES.—III 173
The Rev. W. H. KENT, O.S.C., London, England.

ANALECTA

E SACRA POENITENTIARIA:
Religiosae, in communitate viventes, confiteri possunt cuilibet confessario pro utroque sexu adprobato, quando extra monasterium versantur 185

E S. CONGREGATIONE RITUUM:
I. Praecepto satisfaciunt qui missam audiunt in capella ista in navibus 186
II. Electrica Illuminatio super Altari prohibita 187

E SACRA CONGREGATIONE DE PROPAGANDA FIDE:
I. De Missae celebratione in Navibus 187
II. Extractio Foetus Immaturi 188
III. Dubium quoad Translationem Festi Sancti Titularis 189

E S. CONGREGATIONE INDULGENTIARUM:
Conceduntur Indulg. piam infrascriptam jaculatoriam recitantibus 190

CONTENTS CONTINUED INSIDE.

Published at PHILADELPHIA, 825 ARCH STREET

American Ecclesiastical Review

NEW YORK AND PHILADELPHIA

COPYRIGHT, 1902
AMERICAN ECCLESIASTICAL REVIEW

Subscription Price, Three Dollars and Fifty Cents (Foreign Shillings) a Year.

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879.

ECCLESIASTICAL GOODS: CROZIERS, CROSSES, CRUCIFIXES, CHALICES, PATENS, &c.

GORHAM MANUFACTURING CO., GOLDSMITHS AND SILVERSMITHS
BROADWAY AND NINETEENTH ST., NEW YORK.

St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape, and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

1 Case of 25 Hock Bottles, *$6.00
*50 cents of this price is for war stamps.
1 Keg of 10 Gallons, . . 9.50
1 Keg of 23 Gallons, . . 20.00
1 Barrel of from 47 to 49 Gals. 40.00
The 10-Gallon and 23-Gallon Kegs have double packages.
The prices include the cost of packages.
SEND FOR CIRCULAR

The sale of this Wine is in charge of the RIGHT REV. MGR. DE REGGE, Treasurer of the Seminary, Rochester, N. Y., to whom all communications should be addressed

ALTAR WINES BEYOND DOUBT

FROM THE

SACRED HEART NOVITIATE

LOS GATOS, CAL.

"Made by ourselves especially for the purpose."

(*Signed*) D. GIACOBBI, S.J., Rector.

EXCELLENT QUALITIES *NO ACIDITY* *REASONABLE PRICES*

Sole Agents, **BARNSTON TEA CO.**

P. A. MAHONY, Treas. and Sec'y 6 BARCLAY ST., NEW YORK

The above Wines supplied by the dozen, keg or barrel from N. Y. Depot and by the barrel only from the Novitiate whenever desired direct from there.

UNDER DATE, APRIL 24, 1900, WE ARE AUTHORIZED TO SOLICIT ORDERS FOR SANTA CLARA COLLEGE ALTAR WINES. SUPPLIED ONLY IN ORIGINAL PACKAGES.

J. W. DONNELLY

1870 to 1902

THE DONNELLY BROTHERS ALTAR WINES

TO THE REV. CLERGY:

When weary of acid altar wines, you desire to try a pure wine pleasing and grateful to the fasting stomach, send for the unrivalled JURANÇON wine. It is delicate and delicious. Or, if you desire a sweeter wine, try the VIN de TOURS. The rare quality of these wines for Altar use is as choice now as when they were first introduced over 25 years ago, by the Faculty of St. Joseph's Theological Seminary of Troy. Perfect proofs of purity and low price.

SOLE AGENTS

THE DONNELLY BROTHERS

WINE MERCHANTS TROY, N. Y.

The Catholic University of America,

WASHINGTON
D. C.

EXCLUSIVELY DEVOTED TO GRADUATE AND PROFESSIONAL INSTRUCTION AND RESEARCH

The following departments are now open and equipped for work:

Biblical Science	*Semitic and Egyptian*	*Sociology*
Dogmatic Theology	*Sanskrit*	*Politics*
Moral Theology	*Comparative Philology*	*Economics*
Church History	*Mathematics*	*Common Law*
Canon Law	*Physics*	*Roman Law*
Philosophy	*Chemistry*	*Applied Mathematics*
English	*Astronomy*	*Civil, Electrical and Mechanical Engineering*
Latin	*Botany*	
Greek		
Keltic		

FOR PARTICULARS ADDRESS THE REGISTRAR OF THE UNIVERSITY

Georgetown University

WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students.

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course preparatory to college.

THE MEDICAL DEPARTMENT possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

THE LAW DEPARTMENT has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

THE ASTRONOMICAL OBSERVATORY. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S.J., President

A BOOK FOR THE HOLIDAYS

as well as for the Christian Library, is this handsome volume of

Poems, Charades and Inscriptions of Pope Leo XIII

Including the Revised Compositions of His Early Life in Chronological Order
With English Translations and Notes by
H. T. HENRY, LIT.D.
Overbrook Seminary, Pa.

"Sealed was this book, like some sweet instrument
Whose prisoned chords are mute to untrained ears,
Till thou didst loose its voice and give it vent
In harmonies attuned to seraph-spheres.

. . . . . .

"Now grave, now gay, the measure moves along,
Carmina, Ludicra, quaint *jeux d'esprit*,
Quatrains, *Inscriptiones*, bursts of song,
Fraught with the charm of classic poesy—

"All, all reveal the noble, saintly soul,
The warm, true heart of him, our Pontiff-Bard,
Whose triple crown is but an aureole
Of light from heaven—genius multi-starr'd."

AUTOBIOGRAPHY OF THE HOLY FATHER IN VERSE

Orders will be filled at once. First Edition almost exhausted
A Splendid GIFT-BOOK for a Catholic or Protestant Friend

Price, $1.50 net Price, $1.50 net

Dolphin Press

825 ARCH STREET, PHILADELPHIA

Mack, Miller Candle Company

SYRACUSE, N. Y.

The FULL-WEIGHT CANDLE MANUFACTURERS

Beeswax Altar Candles

ALL STYLES—ALL SIZES

Stearic Acid Candles

FIRST QUALITY

The only wax candle manufacturers guaranteeing purchasers full-weight pounds. 16 ounces—not 14 ounces—is a lawful pound.

Write us for Samples and Prices

MACK, MILLER CANDLE COMPANY

The Full-Weight Candle Manufacturers, SYRACUSE, N. Y.

A. M. D. G.

CONVENT SCHOOLS

OF THE

Sisters of the Holy Child Jesus

CONVENT

Sharon Hill
Delaware Co.
Penna.

The course of instruction given in the highest schools of the Society of the Holy Child Jesus comprises all the usual branches of a thorough English education, in which Latin, French, German, Drawing, and every kind of needle-work are included.

For terms and further particulars apply to the

REVEREND MOTHER

ALL THE ACADEMIES HAVE BOARDING SCHOOLS CONNECTED WITH THEM

ST. LEONARD'S ACADEMY
No. 3819 Chestnut Street, Philadelphia

ACADEMY OF THE H. C. J.
Lincoln, Neb.

ACADEMY OF THE H. C. J.
Cheyenne, Wyo.

ACADEMY OF THE H. C. J.
Waseca; Minn.

ENGLAND

ST. LEONARD'S-ON-SEA
Mayfield
Mark Cross, Tunbridge Wells

FRANCE

CONVENT SCHOOL OF THE SISTERS OF THE HOLY CHILD JESUS
Paris

Mount St. Joseph's Academy

FOR YOUNG LADIES

CHESTNUT HILL, PHILADELPHIA

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students. Also at the same place: ST. JOSEPH'S SEMINARY FOR BOYS to the age of eleven years. For catalogue giving full details, apply to the MOTHER SUPERIOR

ACADEMY OF NOTRE DAME

Nineteenth St. below Walnut St.
West Rittenhouse Square
PHILADELPHIA

Boarding School and Day School for young ladies. The course of studies is thorough, embracing all advantages requisite for a solid and refined education.

THE FORTY-FIRST YEAR of the Academy opened September 13. For further particulars, address,

SISTER SUPERIOR OF THE ACADEMY

GEORGETOWN VISITATION CONVENT

WASHINGTON, D. C.

This Academy was founded in the year 1799, and rebuilt in 1873. Its situation, on the Heights of Georgetown, surrounded by beautiful and picturesque scenery, gives it the seclusion so desirable in an educational institution, while it enjoys, at the same time, the advantage of a close proximity to the city of Washington. For further particulars, address, SISTERS OF THE VISITATION, **GEORGETOWN ACADEMY, West Washington, D. C.**

St. Joseph's Academy, *Emmitsburg, Md.*

Conducted by the Sisters of Charity. Beautifully situated among the Blue Ridge Mountains. Classical and Scientific Courses. Specially organized Departments of Music and Art. Well equipped Library, Laboratory and Cooking School. Steam heat and electric light.

Letters of inquiry directed to the MOTHER SUPERIOR.

Ladycliff on the Hudson

Adjoining West Point

Young Ladies' Academy

A department for small boys. Education thorough and practical. Location beautiful and convenient. Terms moderate. Send for prospectus. Address: SISTER SUPERIOR, Ladycliff, Highland Falls, N. Y.

CONTENTS—CONTINUED

CONFERENCES

Our Analecta—Roman Documents for the Month 192
The Provincial of the Dominicans and the Advertisement of the Purgatorian Society. (*The Very Rev. L. F. Kearney, O.P.*) . . . 193
Titular Feasts of our Churches 194
"Catholic" Dances: Their Toleration and their Vaunted Publication (*C. P. B.*) 195
The Immaculate Conception in Christian Art . 197
Mass Stipends by Testamentary Bequest . . . 201
Electric Lights in Churches 203
The Friars Question 205

SCIENCE

The Incandescent Gas Mantle. (*By the Rev. H. J. De Laak, S.J.*) 206
Items of Current Science 212

CRITICISMS AND NOTES

BELLORD: A New Catechism of Christian Doctrine and Practice 222
KINOSITA: Past and Present of Japanese Commerce 225
DUGGAN: The Eastern Question 225
SPALDING: Religion, Agnosticism, and Education 228
STEELE: The Convents of Great Britain . . . 229
BOYLE: Preaching, Catechising, and Clerical Life 230
HENRY: Poems, Charades, and Inscriptions of Pope Leo XIII 231

LITERARY CHAT 233

RECENT POPULAR BOOKS 236

Abner Daniel (Harben).
Aliens (Wright).
Amor Victor (Kenyon).
Belshazzar (Davis).
Boy Donald ("Penn Shirley").
Brinton Eliot (Farmer).
Catholic (*Anonymous*).
Credit of the County (Norris).
Dorothy Dainty (Brooks).
Folk Tales of Napoleon (Kennan).
Girl of this Century (Darling).
House of Days (Binkley).
In a Tuscan Garden (*Anonymous*).
Jezebel (McLaws).
King in Yellow (Chambers).
Lenox (Mallary).
Love Story of Abner Stone (Litsey).
Maid of Bar Harbor (Rowe).
Marie Antoinette (Tschudi).
Morchester (Datchet).
Mrs. Tree (Richards).
Oldfield (Banks).
Prisoners of Russia (Howard).
Randy and her Friends (Brooks).
Ranson's Folly (Davis).
Rataplan (Velvin).
Story of Mary MacLane (MacLane).
Suitors of Yvonne (Sabatier).
Sunset Song and Other Verses (Akers).
Those Delightful Americans (Cotes).
Way of Escape (Todd).
Wharf and Fleet (Falt).

BOOKS RECEIVED 239

During the summer months the Department of "Student's Library Table" will be withheld, and other reading provided in its stead.

$1.50—*Poems of Pope Leo XIII*—$1.50

FOR SALE BY ALL BOOKSELLERS

Praised and recommended by all the leading literary organs, both Catholic and non-Catholic, as a book for all. "It gives a splendid view of the interior life of one whom the world has learnt to revere."—"The volume is to be welcomed and its translator to be congratulated."—"By all means let Leo XIII be known as these exquisite compositions, as well in the original as in their English rendering, make him known."

American Ecclesiastical Review

825 ARCH STREET, PHILADELPHIA, PA.

NEWMAN SCHOOL FOR BOYS

The Newman School is a home school, established under the patronage of the late Archbishop Corrigan, of New York. The third year begins September twenty-fifth, 1902.

Thorough instruction will be supplemented by the refining influences of home life, and the training will be aimed to produce both good scholarship and gentlemanly manners. The very limited number taken will make possible a personal attention to the individual needs of each boy both in regard to health and intellectual growth.

It is intended to receive only boys of such personal and social qualifications as will make them fit companions for one another and suitable for the home life in a gentleman's family. In justice to all, therefore, references will be required and the right is reserved to decline to retain any boy who may prove himself unfitted to be a member of the household.

The house is well adapted, sunny and comfortable, and is situated in a healthy and pleasant part of ORANGE, NEW JERSEY, fifteen miles from New York.

Address

JESSE ALBERT LOCKE, A.M.

405 Lincoln Avenue
Orange, New Jersey

SUMMER ADDRESS
JUNE 15th TO SEPTEMBER 15th
BROADMOOR
NARRAGANSETT PIER, RHODE ISLAND

THIS Institution, for Boarders and Day Scholars, is situated in Merion, Montgomery County, Pa., on the Pennsylvania Railroad, about seventeen minutes' ride from Broad Street Station, Philadelphia.

The location is healthful; the grounds afford ample scope for exercise and recreation; the building is commodious, and it contains every modern convenience for light, heat and ventilation.

The course of instruction is thorough, and it embraces all the branches of a solid and refined education.

THE DEPARTMENT FOR LITTLE BOYS

from four to twelve years of age, is under the same regulations as that of the Young Ladies.

For further information, inquire at the Convent of THE SISTER DIRECTRESS.

Post-Office Address: Academy P. O., Montgomery Co., Pa.

The Academy of the Sisters of Mercy in PHILADELPHIA is at the S. W. Corner Broad St. and Columbia Ave.

JOSEPH SIBBEL

Ecclesiastical Sculptor

STUDIO
214 East 26th Street

NEW YORK

St. Alphonsus

One of the four heroic statues to be executed in Carrara Marble for St. Patrick's Cathedral, New York.

A GREAT OPPORTUNITY

REDUCED PRICE
LITTLE PAYMENT
SALE OF

Hunolt's Sermons

Unabridged Edition, 12 vols.
The largest and best collection of sermons in the English language

Reduced price, $25.00, net; $1.00 down, $2.00 a month

We send you the 12 volumes complete on receipt of $1.00; afterwards you pay $2.00 a month. $1.00 entitles you to immediate possession.

THE BEST MEDITATIONS

Meditations on the Life, the Teaching, and the Passion of Jesus Christ

For every day of the Ecclesiastical Year. From the German of Rev. Augustine Maria Ilg, O.S.F.C. Edited by REV. RICHARD F. CLARKE, S.J. Two 12mo volumes, each over 500 pages . . . *net*, $3.50

"There is a simplicity and directness of expression, . . . a certain charm that invites contemplation." — *American Ecclesiastical Review.*

"The Meditations are extremely good. They are a rich and welcome contribution to our spiritual stores."—*Messenger of the Sacred Heart.*

". . . The present work has escaped these defects entirely. Besides it is solid and practical; and, although strong in its description, it is never harrowing nor gruesome. It will be found suited to the use of priests and religious of both sexes."—*The Maria.*

4000 QUESTIONS AND ANSWERS

Practical Explanation and Application of Bible History

Edited by REV. JNO. J. NASH, D.D. With complete Alphabetical Index. 12mo. Cloth. About 500 pages. $1.50, *net.*

A thorough explanation and application of Bible History in connection with the Catechism, making clear and proving the truths that go to make up religious instruction.

"The EXPLANATION AND APPLICATION OF BIBLE HISTORY to the study of the Catechism will be a great aid to our teachers in the Parochial and Sunday-schools."—*Rt. Rev. Ign. F. Horstmann, D.D., Bishop of Cleveland.*

SPECIALLY ADAPTED TO THE NEEDS OF THE UNITED STATES

Spirago's Method

—OF—

Christian Doctrine

A Manual for Priests, Teachers and Parents

Edited by RT. REV. S. G. MESSMER, D.D., Bishop of Green Bay. 12mo. Cloth. About 600 pages . . *net*, $1.50

"We most earnestly recommend to the clergy of the diocese, and to all teachers of Catechism in our parochial schools, whether Brothers, Sisters or lay teachers, and to all parents as well, SPIRAGO'S METHOD OF CHRISTIAN DOCTRINE, an admirable work, from which even the learned may derive benefit."—*Right Rev. William George McCloskey, D.D., Bishop of Louisville* (in "The Record," Louisville).

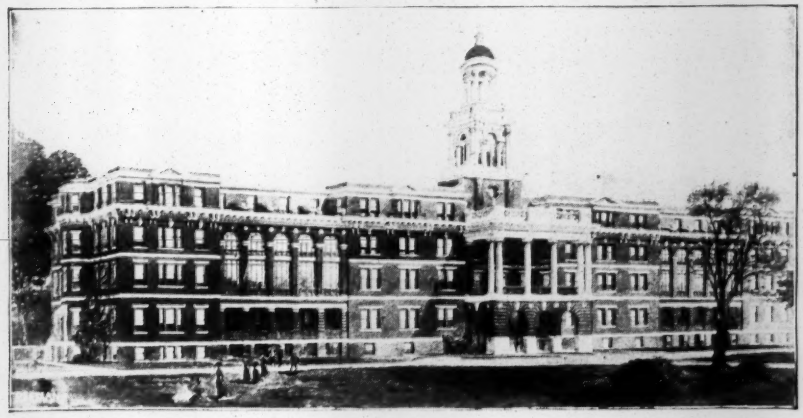
BENZIGER BROTHERS

PUBLISHERS

NEW YORK
36-38 Barclay Street

CINCINNATI
343 Main Street

CHICAGO
211-213 Madison Street



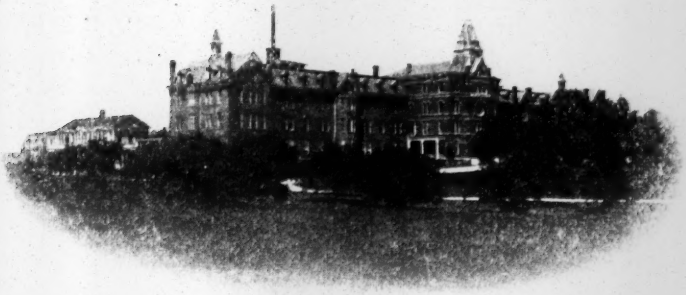
ST. VINCENT'S HOSPITAL AND SANITARIUM

NORFOLK, VA.

Excellent Health Resort for the Clergy

Send for Illustrated Prospectus

ST. AGNES' SANITARIUM



This institution is beautifully situated on high, rolling ground, just outside Baltimore and overlooking the Bay. It is thoroughly equipped as a modern Sanitarium for the treatment of Nervous Diseases and Drug Habits (no Mental Cases received). A complete Hydrotherapeutic Establishment has been recently added. Electric outfit, Gymnasium, Massage by trained operators, Sun Parlors, Billiard Rooms, Tennis, Golf, etc.

Medical Director, Charles G. Hill, M.D., Professor of Nervous Diseases, College of Physicians and Surgeons, Baltimore.

For further information, terms, etc., address

THE SISTER SUPERIOR, ST. AGNES' SANITARIUM
CARROLL P. O., BALTIMORE, MD

MAYER & CO. MUNICH AND LONDON

47 BARCLAY STREET

NEW YORK

Stained Glass Windows
Stations of the Cross
Statues, Pietas and Calvary Groups

We have recently executed windows for the following churches: Church Holy Name, New York; Church Holy Innocents, New York; Church St. Anthony, Brooklyn; Church St. Vincent de Paul, Brooklyn; Church St. Malachy, Philadelphia; Church St. John the Evangelist, Philadelphia; Church St. Philip Neri, Philadelphia; Chapel of the Blessed Sacrament, Washington, D. C., and many others.

The Dr. Deimel Underwear

COOL —— CLEANLY —— COMFORTABLE

The ideal underwear for every season, but especially delightful during the hot, sultry days of summer. A revelation of comfort to those who wear irritating, perspiration-soaked woolens.

DR. DEIMEL'S LINEN-MESH UNDERWEAR
TRADE MARK

All Genuine Dr. Deimel Garments Bear this Trade-Mark.

Free Booklet and Samples of the Cloth Sent by Addressing

The Deimel Linen-Mesh Co.

491 Broadway, NEW YORK

San Francisco: 6th Floor, Hayward Building
Montreal: 2202 St. Catherine St.
Washington: 728 15th St., N. W.
London: 10-12 Bread St.

THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—AUGUST, 1902.—NO. 2.

THE SACRIFICIAL IDEA IN THE MASS.

THE following passages, culled from various sources, are here brought together without any attempt at grouping or systematic arrangement. They have a direct and intimate bearing upon the question of the sacrificial idea of the Mass and its relation to the Sacrifice of Calvary, which it is the purpose of the present article to inquire into and, as far as may be, elucidate.[1]

"The sacrifice of the Mass in the sensible world is a special act of the priest offering simple bread and wine, and yet it is the one real sacrifice made by our Lord of Himself on Calvary. It is not simply a symbolic representation of that sacrifice; it is not even its renewal or repetition in an unbloody manner, but is that identical sacrifice itself, that one and the same universal and ever-present sacrificial act. They who assert only one sacrifice, made once and for all, are right; but they who deny the reality of the sacrifice of the Mass daily on our altars, place the real sacrifice and the whole sacrifice in its mimetic or sensible accidents, and see, conceive, believe nothing above them."—*Brownson's Works*, Vol. 14, p. 586.

"God would not receive any sacrifice from man until Christ came and offered His own body upon the cross, which was acceptable to His heavenly Father; and then, lest we should fail in obtaining His favor forever, He left us the same identical sacrifice, under the mystery of the most holy Sacrament of the Eucharist."—*The Lenten Lectures of Rev. Thomas Maguire*, delivered in Dublin in 1842 (Cincinnati: John P. Walsh), p. 265.

[1] Where no exact references are given, it is because the work quoted from is too well known to call for such. No citation is made at second hand.

"Were I to go into the various proofs which I could adduce from the New Law, of the Sacrifice of the Mass being exactly the same sacrifice offered upon the cross, it would take up five Lectures instead of one."—*Ib.*, p. 267.

"The Sacrifice of the Mass is one and the same with the Sacrifice of the Cross, for it is the same Saviour who once offered Himself as a bleeding victim on the cross that continues to offer Himself in an unbloody manner upon our altars. . . .

"The Sacrifice of the Mass in the Catholic belief is a continual commemoration of the Sacrifice of the Cross, and yet really one with that which is commemorated." Is the Mass the same Sacrifice as that of the Cross?—*The Catholic Review* (New York), August 17, 1889, p. 107.

"Jesus Christ being present in the Eucharist, by virtue of the consecration which He Himself appointed, 'presents Himself,' says St. Paul, 'and appears for us before the face of God.' (Heb. 9: 24.) Here then is a continuation of the great Sacrifice of the Cross; here Jesus Christ continues to present to His heavenly Father the merits of His passion and death; He perpetuates the memory of His obedience, even to the death of the cross, which includes an acknowledgment of God's supreme dominion; of course here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great Sacrifice of the Cross."—*A Defence of Catholic Principles*, by the Rev. Demetrius A. Gallitzin.

"*Are the Sacrifice of Calvary and the Sacrifice of the Mass the same?* Yes; there is the same priest, Jesus Christ; the same victim, Jesus Christ; and the same thing done."—*A New Catechism of Christian Doctrine and Practice*, by the Right Rev. James Bellord, D.D.

"Is the Mass the same sacrifice as that of the Cross?" "Yes; the Mass is the same sacrifice as that of the Cross."—*Catechism of the Council of Baltimore.*

"Is the Mass a different sacrifice from that of the Cross?" "No."—*Butler's Catechism.*

"The Holy Mass is not a new sacrifice, but one and the same sacrifice with that of the Cross. . . . It is a continuation or renewal of the sacrifice of the Cross. . . . The essential parts of the sacrifice of the Mass are the very same as those of the Cross, but the circumstances are different."—*Holy Mass Explanation Book* (blessed by His Eminence Cardinal Vaughan).

"Is the Mass the same Sacrifice as that of Christ on the cross?" "Yes; but in the Mass the Sacrifice is repeated in an unbloody manner."—*Catechism of the Christian Doctrine*, by a Jesuit Missionary (St. Ignatius College, Chicago, Ill.).

"The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more, but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration."—*Christ in His Church* (New York: Imprimatur of Card. McCloskey).

"My little work bears the title 'The Sacrifice of Jesus Christ'; for although we distinguish by different names the Sacrifice of the Cross from the Sacrifice of the Altar, yet it is substantially the same sacrifice. . . . The Sacrifice of the Altar is a continuation and renewal of the Sacrifice of the Cross, and differs from it only in the manner in which it is offered."—*The Holy Eucharist*, by St. Alphonsus de Liguori.

"The Sacrifice of Calvary is made present to us by the Holy Mass in a more perfect way (than it was to the Jews of old), as was to be expected, being at once the *memorial* and *renewal* of the same Sacrifice, so that our Lord is 'standing, as it were slain' from the beginning to the end of creation."—*Skeleton Sermons* (Dr. Bagshawe).

"In Holy Mass the sacrifice consists not in a fresh immolation of the Victim, but in the renewal, without bloodshed, of the oblation of our Paschal Lamb, Christ the Lord, who was slain upon the cross and brought to life again by His Resurrection."—*Illustrated Explanation of the Holy Sacraments* (from the German of Rev. H. Rolfus, D.D.).

"One sacrifice has forever redeemed the world, and is offered continually in heaven and on earth."—*The Eternal Priesthood*, c. 1, n. 2.

"This is the Holy Sacrifice of the Mass, the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary."—*Abridged Course of Religious Instruction* (Schouppe).

"Is this the same sacrifice as that of the Cross?" "Yes; for it is still the same host and the same sacrifice, whether on the Cross or on the altar; whatever difference there may be is only in the manner."—*Doctrinal and Scriptural Catechism*, by Rev. P. Collot, Doctor of the Sorbonne.

"If the Mass were a distinct sacrifice from that of the Cross, . . . the Mass might justly be said to be injurious to it; but as it is the selfsame sacrifice," etc.—*Sincere Christian*, by Bishop Hayes.

"Hanc autem oblationem vivam, quam tu misisti ad altare crucis immolandam pro nobis, hanc eandem tibi nunc offero, passionem ejus et mortem recolens et repraesentans: sicut ipse praecepit, cum dixit, ut idem in ejus commemorationem faceremus."—*De Sacrificio Missae, Tractatus Asceticus*, Auctore D. Joanne Bona (Oratio).

"Saepe dictum est in hoc incruento sacrificio cruentum illud, quod semel in Cruce peractum est, non verbis sed re ipsa repraesentari."—*Ib.*

"The Sacrifice of the Cross is continued in the Sacrifice of the Mass daily offered on our altars."—*The Sacraments Explained*, by Rev. Arthur Devine, C.P.

"In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit."—*Meditations and Devotions*, by Card. Newman, p. 203.

"If that great deed was what we believe it to be, what we know it is, it must remain present, though past; it must be a standing fact for all times."—*Ib.*, p. 406.

"The Holy Sacrifice of the Mass is essentially the same sacrifice as that of the Cross."—*The Pulpit Orator*, Vol. V.

"The sacrifice of the Mass is essentially the same sacrifice as that of the Cross; the only difference is in the manner of offering."—*Deharbe's Catechism.*

"Its (the Blessed Sacrament's) worth, as a memorial lies in this, namely, that it perpetuates the Redeemer in His character of victim. There He is, '*the Lamb slain from the foundation of the world.*'"—*Sermons by the Paulists* (preached during the year 1863).

"It (the Mass) is identically the same sacrifice as that of the Cross—not repeated, but perpetuated."—*Sermons by the Paulists* (preached during the years 1865 and 1866).

"It (the Mass) is a true Sacrifice . . . A certain *destruction or change* takes place; this destruction was real on the Cross. The Mass is a *continuation* of the Sacrifice of the Cross, and has a direct connection with it, representing sacrificially the immolation which took place on the Altar of the Cross; in the same way as when the High Priest of old offered, in the sanctuary, the blood of the victim which had been previously slain on the altar, he offered a true sacrifice, although the bloody immolation did not take place then and there.

"Nor is there any multiplication of sacrifices; all the Masses offered up in the world are one with the Sacrifice of the Cross. Of the above two truths we have a figure in the sin sacrifices of the Jews; the priest offered the victim to God in slaying it, yet he afterwards carried the blood of this victim to the sanctuary, and offered it there again. The second sacrifice was one with the first, of which it was a continuation, and the two acts were but one sacrifice."—*Catechism of the Christian Religion* (being a compendium of the Catechism of Montpellier) by the Rev. Stephen Keenan.

"The Mass is the perpetuation of the sacrifice of Christ on the Cross. It is not a different sacrifice, for all others are now abolished; it is not a repetition of the same, for Christ died but once (Heb. 9: 25–28). But the sacrifice of Calvary did not cease when our Lord was removed from the Cross. He is an eternal Victim, continuing now within the veil His first and only oblation; and He is forever 'in the midst of the throne . . . a Lamb standing as it were slain' (Apoc. 5: 6). He appears daily on our altars in the same character of Priest and Victim, and continues His sacrifice there as before the throne."—*Meditations on Christian Dogma*, Vol. II, by the Right Rev. James Bellord.

"The Sacrifice of the Altar is the same sacrifice prolonged forever . . . There is now no shedding of blood—that was accomplished once for all upon Calvary. The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality."—*Glories of the Sacred Heart*, by Card. Manning. (Vol. III.)

"We, therefore, confess that the sacrifice of the Mass is one and the same sacrifice with that of the cross; the victim is one and the same, Christ Jesus, who offered Himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord: 'Do this for a commemoration of Me.' "—*Catechism of the Council of Trent.*

"We offer Thee, O Lord, on occasion of the precious death of Thy servants, this sacrifice, which is the fountain-source of all martyrdom."—*Secret of the Mass* (Thursday of third week in Lent).

"Accept, O Lord, we beseech Thee, the offering we have made, and mercifully grant that we may receive with pious sentiments what we celebrate in the mystery of the Passion of our Lord."—*Secret of the Mass* (Wednesday in Holy Week).

"May this holy and immaculate evening sacrifice sanctify us, O Lord, we beseech Thee, which Thy only begotten Son offered upon the cross for the salvation of the world."—*Secret of the Mass* (Feast of the Spear and Nails).

"O Lord Jesus Christ, who didst offer Thyself upon the cross an immaculate and voluntary holocaust to God the Father, we earnestly pray that the adorable oblation of the sacrifice may obtain for us pardon and glory everlasting."—Post-Comm. of the Mass (*Ib.*).

"May this sacrifice be acceptable to Thy Majesty, we beseech Thee, O Lord, in which we offer Thee the very wounds of Thy only begotten Son as the price of our redemption."—*Secret of the Mass* (Feast of the Five Wounds).

"Appeased by the offering of this (sacrifice), the Lord bestows grace and the gift of repentance, and forgives offences and sins even though they be enormous. For the victim [of the Mass] is one and the same [with the victim of Calvary], and the same now offers Himself by the ministry of the priests that then offered Himself on the cross, the manner only of offering being different."—*The Council of Trent*, Sess. XXII, c. 2.

These passages are not picked and chosen, but simply taken at random from any and every work touching on the Mass which the writer could lay his hands on, excepting formal theological treatises. Here the Church speaks to us through divers organs, from the Council of Trent and its Catechism down to the every-day manual of religious instruction, and the pulpit with its articulate voice. Drawn from so many sources and so varied, these passages witness in a striking way to the wondrous unity of the Catholic doctrine and the Catholic belief respecting that *Mysterium Fidei* which hides itself behind what is visible to the outer sense in the Holy Mass. Here is no theological theorizing, but plain teaching and practical belief. Without any doubt at all we have here the faith of the Catholic Church embodied in that "form of sound words" which the Catholic theologian must ever take as his norm. Just as the man of science, in fashioning his theories, must ever keep an eye on the facts, so must the theologian scan

the facts of the Christian consciousness as formulated in the language of the Church, if his theorizing is to lead him into the truth. Theories must be made to square with facts, not facts with theories. Thus much it may not be out of place to have said by way of accentuating the statement made at the outset, that the passages quoted above have an intimate and direct bearing on the question of the sacrificial idea in the Mass.

What is it that makes the Mass a sacrifice? After the array of testimony cited above in proof of the identity of the Mass with the Sacrifice of Calvary, this might seem a silly question. The plain man might well make answer: "If it be true, as you say, that the Mass is the self-same sacrifice once offered on the cross, the proper way to put your question is, What is it that made the offering on Calvary a sacrifice? It is this that has been made a sacrifice, not the Mass, since the Mass is not another sacrifice, not a new sacrifice, but the same prolonged forever." This, I take it, would be the plain man's way of looking at this question; and if we had only the plain man to deal with, the matter might rest here. But we have to deal with the theologian, who is more subtle than your plain man, and not so easily satisfied.

Let us, first of all, see what sacrifice is, in its essential concept. In its widest sense it is, as St. Augustine has defined it, "any work performed with a view of uniting us to God in holy fellowship."[2] But we are not concerned with sacrifice in this very wide and somewhat loose sense of the word. Sacrifice in the strict and proper sense, with which alone we have now to do, may be defined, "An external oblation of a sensible thing, with its destruction or immolation, made to God alone by a lawful minister, in acknowledgment of His supreme dominion."[3] This definition embraces all the four causes of sacrifice. The material cause is "a sensible thing;" the "lawful minister" is the efficient cause; the final cause is found in the offering being made "to God alone, in acknowledgment of His supreme dominion."

Some modern writers would eliminate the element of destruction.[4] But this would blot out the well-defined distinction made

[2] *De Civit. Dei*, l. 10, c. 6.

[3] *The Sacraments Explained*, p. 251.

[4] Cf. *A Manual of Theology* (cited by Father Devine in *The Sacraments Explained*); also *A Catholic Dictionary*, art. "Sacrifice."

in Scripture between "gifts" offered to God and "sacrifices,"[5] and destroy sacrifice in its essential concept. "That is properly a sacrifice," says St. Thomas, "in which something is done to the thing offered to God, as when animals were slain and burnt . . . It is called an offering simply when a gift is made to God and nothing is done to it, as money or bread is said to be offered when placed on the altar without anything more being done."[6] And Bellarmine roundly affirms that "Whatsoever thing is spoken of as a sacrifice in Scripture had necessarily to be destroyed; if a living thing, by being slain; a lifeless solid substance, such as flour, salt, or incense, by being burnt; a liquid, like blood, wine, or water, by being poured out on the ground."[7]

Nor does it avail to urge with Schanz that the definition which includes the element of destruction with a view of testifying the supreme excellence of the one true God, "does not correspond to the notion of sacrifice in the old heathen world."[8] Pagan instances, however great their value as showing the inborn instinct in the human breast to offer sacrifice, or the primitive tradition handed down from the cradle of the race, have little weight when there is question of determining what sacrifice must essentially consist in to be acceptable to God.

But not only must there be destruction; it must be objective and real. "That," observes Bellarmine, "which is assigned as the formal constituent of external and sensible sacrifice must itself be external and sensible."[9] Some modern theologians have invented a new species of destruction which they call "equivalent," and which consists in an immolation of the victim after a mystic manner, or in the moral estimation of men. There is no denying that the term "equivalent" has proved a useful crutch for halting theories.[10]

[5] *Cf.* Heb. 5: 1; and Exod. 25 compared with Levit. 1, 2, 3.

[6] 2^{a}, 2^{ae}, a. 3 ad 3.

[7] *De Controversiis* Cap. 2 *De Missa*, Lib. 1, Cap. 2.

[8] Cited by Father Devine in the work already referred to.

[9] *Ib.*, Lib. 1, c. 27.

[10] The mental process which led to the insertion of the word "equivalent" in the definition of sacrifice may be expressed in syllogistic form, thus: The Mass is a true sacrifice; now, in the Mass there is no real immolation of the Victim, but only an equivalent; therefore equivalent destruction makes a true sacrifice. The fallacy lies in the tacit assumption that the Mass as a true and real sacrifice is really different from the Sacrifice of Calvary.

It is the teaching of the Church and the belief of Catholics in every age that the Mass is essentially and substantially one and the same with the Sacrifice of the Cross. In essence and in substance it is the same sacrifice; it differs from the Sacrifice of the Cross only in outward accidents, only in the manner of offering. Now, destruction is a substantial and essential element of sacrifice; it enters into the very notion of sacrifice; it is the formal constituent of it. Supposing you have a sensible thing fit for sacrifice, and a priest to offer it, but no destruction, you shall wait till doomsday and have no sacrifice. Why? Because there is wanting the formal element, which is to sacrifice what the soul is to the body that lives and moves and has its being by it. Such being the case, it follows as surely and as necessarily as ever any conclusion followed from premises, that we are not to look for a new act of destruction to make the Mass a sacrifice, but that the Mass, being essentially the same sacrifice as that of Calvary, is made a sacrifice by that sacrificial act of destruction which was consummated upon the Cross.

Again, it is Catholic truth that the Mass is the continuation of the Sacrifice of the Cross. It perpetuates or prolongs and makes present in all the world and to all ages the bloody oblation once for all offered up on Calvary. But to continue a thing is not to make any essential change in it, not to add any essential element to it, but simply to conserve it in its pristine being and efficacy. Thus, to perpetuate the action of the sun in the universe is not to create a new sun every day, or to add any essential element to the existing sun, but simply to conserve it and make it rise day after day to shed its light and warmth on every part of the earth. But destruction, as we have seen, is an essential element of sacrifice. Therefore it is not in virtue of some new sacrificial act of destruction that the Mass perpetuates the Sacrifice of Calvary. It simply prolongs that immolation which took place on Calvary; "for," in the words of the *Secret of the Mass* for the Ninth Sunday after Pentecost, "as many times as this commemorative sacrifice is celebrated, the work of our redemption is carried on."

Various terms are used by the authorities cited in the early part of this article, to express the relation of the Mass to the Sacrifice of Calvary. All agree that the relation is one of ident-

ity; but some say that the Mass "continues," or "perpetuates," or "prolongs" the Sacrifice of Calvary, others that it "renews" that sacrifice, and at least one that that sacrifice is "repeated" in the Mass, while others deny this. It remains to consider which of these terms more accurately expresses the relation in question, and whether all of them may not in some sense express it truly. We must distinguish in sacrifice the offering from the destruction or immolation of the victim. The immolation is, of its very nature, an external act, and in one sacrifice can have place only once. The offering, on the other hand, may be both an internal and an external act, and, so far forth as it is distinct from the immolation, may, even in the case of one and the same sacrifice, be repeated over and over again. Viewed as a merely internal act, the offering coincides with the intention that the priest must have to direct the sacrificial action to the worship of God. Without this intention the slaying of a victim would be no sacrifice, no act of religious worship. From this point of view the offering is the internal act of divine worship that finds its fitting symbolic expression in the external act of immolation; and it enters, together with the act of immolation, into the essential concept of sacrifice. As, therefore, in one sacrifice there can be only one immolation, so there can be only one offering, considered as the internal act of the priest who performs that immolation. But considered as an external act, the offering may be repeated even by the priest who has performed the immolation. Thus the High Priest in the Old Law first offered the victim to God in slaying it (the offering, in this case, coinciding, as we have seen, with the immolation), and afterwards repeated the offering in the sanctuary (the internal act elicited in the first instance virtually persevering).

Jesus Christ, the High Priest of the New Law, offered Himself as a sacrifice to the Father from the moment of His Incarnation, at the Last Supper, on the Cross. As God, He had made this offering from all eternity, and, of course, this act was neither repeated nor renewed. As man, He may have repeated the offering, not only at the Last Supper and on Calvary, but often during His mortal life; just as men renew their intention of doing something day after day until it is done. But all these repeated acts of the human will of our Lord were one with the final act where-

with He offered Himself upon the Cross, because of the oneness of their formal object. And the act wherewith He offered Himself on entering the world virtually included all the rest, and would have been sufficient of itself to make the immolation on Calvary a sacrifice even if it had never been renewed, so long as it was not retracted.[11] So, too, the act wherewith our Lord offered Himself at the Last Supper and on Calvary was one with all the acts of all the priests who were to offer the same sacrifice to the end of the world, because of the oneness of their formal object, and virtually included them all as their cause and exemplar.

We are now in a better position to discuss the use of terms. When it is affirmed that the Mass is the same as the Sacrifice of Calvary, this necessarily implies that the Priest is the same, the Victim the same, the act of immolation the same, and the act of offering, so far as it coincides with the intention of the Priest, also the same. All these, as has been pointed out, belong to the very essence of sacrifice, and in the same sacrifice must needs be one and the same.

It is therefore strictly accurate to say that the Mass "continues," or "perpetuates," or "prolongs" the Sacrifice of the Cross, since all the essential elements are the same in both. Not that the offering and immolation made on Calvary are actually in the Mass, for these acts were transient and put forth once for all. But they are virtually there, for it is by virtue of them the Mass is a sacrifice. By virtue of them it contains all the merits of our Lord's passion and death, and is, in a most true sense, as St. Cyprian says, the offering of Christ's Passion to the Father.[12]

It must be admitted, on the other hand, that the terms "renew" and "repeat" cannot so accurately be employed. The

[11] In a mere man the actual intention could not be supposed virtually to persevere so long without being renewed. But Christ was God and Man in one Person; His human will was ever in exact conformity with the Divine; and as, by reason of the hypostatic union, His sacred humanity was the instrument of the Divinity, the act of His human will partook of the stability, permanency, and efficacy that belong to the Divine. St. Thomas teaches that the angels, once they have made a choice for good or ill, adhere to it immovably; and there would seem to be stronger reason for saying that the act of the human will of Christ, electing from the moment of the Incarnation to die for sinners, was fixed and irrevocable.

[12] Passio est enim Domini sacrificium quod offerimus.—Ep. 63, n. 17.

word rendered "renew" in the English translation of the Catechism of the Council of Trent is, in the Latin original *instaurare*, which is rather "restore," or bring back to the pristine state of effectiveness. This the Mass does: it brings back to earth and sets before us day by day the Sacrifice of the Cross in all its original efficacy and power. It is "not only the shadow of Calvary, but also the reality." It does not, however, in any strict and proper sense, "renew" that sacrifice, for none of the essential elements is renewed, neither priest, nor victim, nor original offering, nor immolation. All that is, properly speaking, renewed is the offering made by the celebrant of what was originally offered by the High Priest on Calvary. And yet, as "renew" may also mean to "make as if new," we may not inaptly speak of the Mass as the renewal of the Sacrifice of the Cross, since to us that sacrifice is, in very truth, made as if new. And it would seem that it is quite proper to say that the Mass renews, in an unbloody manner, the Sacrifice of Calvary. The word "repeat" is open to objection in that it is liable to be understood as implying that the immolation which had place once for all on Calvary has place again in the Mass, whereas it is only the offering, and that, too, not of the High Priest, but of His representative and minister here on earth, that takes place over and over again. From this we see with what precision of language the Tridentine Fathers define that the Mass differs from its great original "only in manner of offering." The words of Brownson, therefore, which are to be found in the first of the series of citations given above, embody a great truth, while they attest his profoundly philosophic cast of mind. The Mass, in its inmost essence, is not even the renewal or repetition in an unbloody manner of the Sacrifice of the Cross, but is that identical sacrifice itself. It is only in non-essentials, in the outward accidents which appear to the senses, that there is renewal and repetition; in all the essential elements there is continuity, there is sameness. The things that are seen of sense, the things that appear and pass away, are, to the eye of faith, but shadows of the one Reality—shadows that fall athwart altars of wood or stone and flit about earthly tabernacles, where hides the Sun behind a veil "till the day break and the shadows retire."

ALEX. MACDONALD, D.D.

Antigonish, Nova Scotia.

MIRACLE PLAYS.[1]

A NOTEWORTHY sign of the far-reaching influence of religion in spheres, as it would seem, the remotest from its interests, has been evinced of recent years by the efforts made to reproduce upon the secular stage a class of plays possessing salient points of similarity with those of mediæval times. In the principal theatres of the United States, Canada, and Great Britain, eager crowds have gathered to witness dramas in which the religious element undisguisedly predominated. It only needs to recall the enthusiasm excited by the production of the "Sign of the Cross," "The Daughters of Babylon," "The Christian," and "Ben Hur" —plays typical of others less known but not less remarkable in their tendency—to see how strangely the old mediæval drama, with its characteristic note of other-worldliness, has been revived in our own day.

The attempt has been made of transplanting to American soil, under the influence of a secular atmosphere, a play so sacred alike in its subject-matter, its origin, and its history, as the *Passionsspiel* of Ober-Ammergau; and the performance last spring in the French theatre at Montreal attracted much attention at the time, although the ecclesiastical authorities could not be induced to give their approbation. Certainly, on a smaller scale that touching testimony of simple faith has been imitated in Switzerland, as it has been the inspiration of similar Biblical or ecclesiastical plays of England; for at Selzach near Zürich, a Passion Play modelled on that of Ober-Ammergau was acted as recently as the summer of 1898; and another, composed by a local Anglican clergyman, was performed in Torquay, South Devon, some two years ago. At the present moment "Everyman," an Elizabethan Morality Play, is being revived with signal success at the Imperial Theatre, London, by Mrs. Langtry.

It is, however, greatly to be feared that amidst the purely secular surroundings of the New York or London theatre, the *religious* significance of such plays has been obscured by those

[1] The writer desires to express his acknowledgment of several references in the course of this paper to an anonymous article that appeared in *The Rambler* of November, 1855.

who look on them as mere spectacles calculated to arouse the curiosity of the *blaséd* ever ready for some new distraction.

We do not, therefore, think it superfluous to draw the attention of educated Catholics to the history, nature, and purpose of the ecclesiastical drama which has been revived, to some extent, by modern playwrights unacquainted with, or at least unappreciative of, the attitude of mind and heart which originated such performances in the ages of faith.

The drama, then, has ministered to religion from time immemorial. Without going into the theological question as to how far portions of Holy Scripture—for example, the Book of Job—were originally cast in dramatic form for a dramatic purpose, we can trace the growth of exclusively Christian plays from the fourth century onwards. St. Gregory of Nazianzen may be considered the father of the ecclesiastical drama. He was the first to imitate the tragedies of Euripides and the comedies of Menander, by plays founded on the Passion and other Scriptural subjects. They seem at once to have caught the popular fancy, for we read that one was acted in Constantinople before the imperial court and a great concourse of the common folk. This imitation of pagan models affords a key to their original purpose, which was to counteract the evil influences, religious as well as moral, of the secular drama. They owed their existence to a desire on the part of the Christian Church, just emerging from the catacombs of persecution, to preserve its members from spiritual hurt in their amusements in the world, by taking over what was good in the pagan plays, while rejecting everything that might allure them from virtue. The intention of the ecclesiastical authorities in encouraging the religious drama was, in Voltaire's words, to frame innocent plays "pour les opposer aux ouvrages dramatiques des anciens Grecs et des anciens Romains." None can read the acts of early Councils, or the pages of primitive Fathers, without seeing how fearful were bishops lest their flocks should be contaminated in faith or morals by frequentation of the theatre of the day. They looked upon Roman and Greek plays as veritable snares of the evil one, consigning, without the least compunction, all actors and actresses to the nethermost hell. By the institution of the Christian drama they hoped to detach the minds and affections of their followers

from the heathen drama, by giving them something better in exchange.

But the purpose of Miracle-plays was not merely that they might act as a preventive to attendance at dramas of an irreligious or licentious tendency; it was also essentially an *instructive* one.[2] Christian dramatists were careful to choose for their subjects scenes from the Scriptures, especially the life-history of Christ, and in later times, incidents from the lives of the Saints—St. George and the Dragon was a favorite subject—that were best calculated to impress upon the audience the truths of religion and the principles of right living.

The most numerous plays were those on the Passion. But the Blessed Virgin was not forgotten. We find, for example, Gabriel saluting her at the Annunciation with the quaint doggerel rhyme:

"Hayll Marie graciouse,
Hayll Marie and God's spouse,
Unto thee I lowte [*bow*],
Of all vyrgins thou art queen,
That ever was or shall be seen
Withouten doubt.
Hayll Marie and well thou bee,
My lord of heaven is wyth thee."

And in an old French Miracle-play, even Satan is made to recount her virtues:

Lucifer—"Sathan, qu'y a-t-il? dis le nous!
Satan—"Une Vierge sur terre est née,
Si saige et si moriginée,
Et en vertus si très parfaicte!
Je ne crois point qu'elle soit faicte.
De la matière naturelle
Comme les autres."[3]

Other subjects chosen were equally instructive. Thus the Abbot of Angilbert, who lived in Charlemagne's reign, wrote a sacred play on the Nativity which still survives as typical of the

[2] It is noteworthy that as late as the time of Queen Elizabeth, theology was mainly popularized through the Moralities. This was especially true of the Coventry series of Miracle-plays.

[3] Onés, le Roy, *Études*, etc., chap. v.

contemporary drama. In the tenth century again, the Abbess Roswitha, of the Benedictine Convent of Gaudersham in Saxony, the authoress of several religious comedies after the style of Terrence, describes her intention to have been the practical inculcation of virtue. "I have endeavored," she writes, "to the best of my poor ability to celebrate the virtues of chastity, and especially those in which woman's weakness triumphs, and man's brutality is vanquished."

A secondary object of the ecclesiastical drama was to instruct the lay mind in the meaning of much symbolism in the Mass and liturgical offices. Indeed, the dramatic elements in the missal and other service books contain the *nucleus* of mediæval Miracle-plays. The Christian drama had its origin in the liturgy of the Church. St. Epiphanius, Archbishop of Salamis, affords us evidence of the antiquity of this dramatic tendency in Church worship, when, in a sermon,[4] he dilates on the custom of observing Palm Sunday with songs, dances, and a triumphal procession through the town, in which Christ riding on an ass was personated. It will be remembered that traces of this same dramatic element still survive in the Holy Week Offices, especially in the speaking symbolism of the Palm Sunday procession, and at the solemn singing of the Passion, when the parts of Christ, the High Priest, the Pharisees, Herod, Pilate, and the mob are severally taken.[5]

Miracle-plays, Mystery-plays, and Moralities,[6] had a distinct, educational value. "They are evidence of a people living in an atmosphere of faith, and in familiarity with holy things." In a rude uncultured age they spoke through the senses to the minds and hearts of those who, in education and refinement, were little

[4] S. Epiph. *Opera*, t. ii., pp. 251—8. Ed. Petar. Paris, 1622.

[5] In the fifth century the clergy increased the popularity of the services by living pictures illustrating the Gospels, and accompanied by songs and declamations; and thus a certain amount of action introduced itself. *Cf.* an interesting article by Mrs. Brown Potter, in *Daily Mail*, July 1, 1901.

[6] The terms are often used interchangeably. Strictly speaking, the first (miracle-plays) is confined to subjects founded on the miraculous life of a saint; the second (mysteries) to those taken from the Holy Scripture—and to this class, therefore, belongs the far-famed Passion-Play of Ober-Ammergau; whilst the third term (moralities) denotes "an allegorical drama in which abstract qualities," such as justice, purity, and the like, "are represented on the stage."

better than bushmen of Australia or Lancashire factory girls,—instructing them in literature as well as in religion by opening to their gaze a new world of poetical fancies and supernatural realities, raising them thereby, if only for the moment, from their sordid surroundings to a higher and serener atmosphere of spiritual truth. Like the pictured pane in some old-world cathedral, they brought home to the simple minds of the unlettered multitude lessons which they could assimilate unconsciously, knowledge which brightened their dark lives by taking them out of their mean environment through a door that led to another world. All that books are to the civilized world of to-day Miracle-plays were to the generations of the past. It is impossible to exaggerate their importance in the history of literature. They fostered in a rude age, given up to material pleasures, the flickering of imaginative fancy almost extinguished by the rough-and-tumble, matter of-fact world where brute strength was the one sure road to glory, and the conquering king, who could neither write a line nor spell his name, was held of more account than the student who had enriched all generations by his wisdom.

This educational function of Miracle-plays explains the apparent incongruity of ecclesiastics figuring so prominently in them as actors, as well as authors and stage managers. The clergy were, to an extent which is difficult nowadays to realize, the one cultured and learned class. It is therefore not surprising that they undertook the rôle of *litterateurs* in the form in which it presented itself in their age. In the thirteenth century, Bishop Grossteste, the celebrated Bishop of Lincoln, speaks of the plays as "*contrové par les fols clercs*"—a somewhat uncourteous phrase taken to mean that they were acted by clerics in disguise.

The English Miracle-plays, however, were acted by laymen, and more particularly by members of some guild. Thus at Chester (where the plays lasted from 1268 to 1598), the guild of slaters and wrights acted the Nativity; the painters and glaziers, the Shepherds of Bethlehem; the vintners, the Adoration of the Magi. Similarly at York every trade belonged to the great guild of Corpus Christi (which lasted from 1250 to 1584) and had to provide in turn a Miracle-play each year, on the feast of Pente-

cost. In London the actors were confined to the guild of parish clerks or vergers.[7]

When these guilds were numerous in a town, it became customary, in order to afford each of them an opportunity to act, to expand the original drama representing one Scriptural scene or a single incident in a Saint's life, so that, in the words of a recent writer, "from the Creation to the Day of Judgment no principal event was omitted." The actors were necessarily numerous, sometimes as many as four hundred took part in a single play.[8]

The place where the plays were acted varied considerably. When the actors were exclusively ecclesiastics, the church or the guild chapel, or at least the convent refectory, appears to have been the theatre. Mr. Clarke gives the following interesting description of the performance of Miracle-plays at this period:

"The Office of Easter was performed in churches at Easter-time to illustrate to the people the story of the Resurrection. Three priests, representing the three Maries, slowly advanced up the church to where a grave had been prepared. An angel sitting by the side of the grave asks them whom they seek, and the women reply that they seek Jesus of Nazareth, the Crucified. The dialogue and action then follow the Gospel story, till finally a priest personating the Saviour appears, and announces His Resurrection. This is a signal for the choir to join in with a joyous Alleluia, and the play ends with the singing of the *Te Deum*. The Office of the Shepherds was performed on Christmas Eve. A cradle was placed on the altar, and beside it an image of the Virgin Mary. A number of the clergy represented the Sepherds, carrying crooks and having with them real sheep and dogs. Some of the

[7] *Vide* Stowe's *Chronicle*. In Rome the Confraternity of Gonfalone performed yearly a Passion Play. At Florence we read that "the longer dramas were acted in dumb show in the great pageants on St. John's Day." No less a personage than Lorenzo di Medici was author of the play of SS. Giovanni e Paolo (still extant). Fifteenth century editions of Balcari's plays on St. John Baptist visited by Christ in the desert, and on St. Panuntius, are to be seen at the British Museum, London, and at the Bodleian Library, Oxford. Various guilds were formed in the thirteenth century for the purpose of acting miracle-plays in honor of the Blessed Virgin, notably, "La Confrèrie de Notre Dame du Puy," at Valenciennes, which seems to have been philanthropic, as well as religious, from one of its statutes which enjoins that "if any one or more brethren shall fall into poverty . . . either through misfortune, loss, or old age, or infirmity, all the rest shall severally be held bound to give them an alms of six denarii a month, and on their saint's day the four princes (*i.e.*, stage-managers) shall each of them give a plentiful portion of food."

[8] Six hundred and eighty-five persons took part in the last Passion Play at Ober-Ammergau, of these fifty were women, and two hundred were children. One hundred and twenty-five had speaking parts.

Shepherds feign to sleep, some to watch their flocks, when suddenly all are aroused as a sweet-voiced boy, dressed as an angel, mounts the pulpit, and from there, after a blast from the trumpeters, announces the birth of Jesus. Thereupon a number of singing boys, posted in the galleries in the clerestory [? triforium], and representing the multitude of the heavenly host, begin to sing, 'Glory to God in the highest, and on earth peace, good will toward men.' The Shepherds proceed up the church to the manger, where other priests personating the midwives, show the child Jesus, and bid them proclaim His birth to the people. The Shepherds adore the Child and His Mother, and then march through the church singing a hymn of praise."

Pope Innocent III, A. D. 1210, prohibited the performance of plays in church and forbade clerics from taking part in them. From that time onwards they were more and more written in the vernacular, put on a secular garb, and were acted in the church-porch or churchyard. Later still, a moveable stage was taken about from market-place to street corner by the craftsmen of the several guilds. This stage was of curious construction. It was placed on wheels, and had usually three stories, the lowest represented hell,[9] under the form of a huge dragon from whose gaping mouth devils emerged; the middle one portrayed purgatory and earth; the topmost represented heaven with the throne of God surrounded by angels and saints. It is interesting to note a relic of the primitive form of the theatre in the modern terms of "the gods"—applied to those in the gallery or topmost seats, and so nearest to the part of the stage that represented heaven—and "the pit," used to designate the lowest tiers which faced the storey that took the place of hell.

In the course of time, the plays came to be acted in large open-air spaces. Traces of these theatres remain in the "Plans aux Guairs," still to be seen in Cornwall (especially within sight of the sea). A modern writer thus graphically describes a typical mediæval scene: "The bare granite plain," he says, "of St. Just, in view of Cape Cornwall, and of the transparent sea, which beats to-day against the magnificent headland, was the theatre. We can conjure up," he continues, "that mighty gathering of people from many miles around, hardly showing like a crowd in that extended region, . . . with their booths or tents, absolutely necessary when so many people had to remain three days on the

[9] Thus a contemporary play has the quaint stage-direction: "Here enters the Prince of Devils in a stage, with Hell underneath the stage."

spot,[10] would give a character to the assembly . . . like that we hear of the religious revivals in America." Descending into the theatre, one stands on a perfectly flat area, 130 feet in diameter, the surrounding wall rising to a height of eight or nine feet. On its inner side you can trace with difficulty rows of seats for spectators, arranged like the tiers of an amphitheatre—now all grass-grown and moss-covered. Looking again down the centre of the enclosed space, you may discern a shallow trench running to it from the circumference, at right angles to the entrances, which run due south. This trench ends in a spoon-shaped pit, about three feet deep. No doubt, time is responsible for this shallowness, and it is supposed that the trench, much deeper than at present, formed a convenient exit from the pit to the green-room —a true name then, for its floor was green with grass; its only adornment, natural vegetation—when the actors had been thrust into hell or the grave, represented indifferently by the lowest portion of the stage.[11]

The "properties" of the plays (scenery, dresses, etc.), were of the simplest kind. As in the Elizabethan dramas that superseded them, "a few flowers [according to J. R. Green] served to indicate a garden; crowds or armies were represented by a dozen scene-shifters with swords and bucklers; heroes rode in and out on hobby horses; and a scroll on a post told whether the scene was at Athens or at London;[12] so in the present case the audience had to draw extensively on their imaginations. Yet here and there we find an attempt at more elaborate appliances. Real flames were used on occasion for Hell and the Last Judgment, as the following quaint items in a mediæval account-book testify: "item, payd for keeping fire at Hell's mouth, 4d.; and for setting the world on fire, 5d."[13]

[10] The plays often lasted for days together. At Valenciennes, in 1547, one took as many as twenty-four days. Onés, le Roy, *Études*, etc., chap. iv.

[11] The writer is indebted for these particulars of a typical Cornish *Plan aux Guairs* (as for the quotation immediately preceding them), to an interesting article that appeared a few years ago in the *Pall Mall Magazine*.

[12] *A Short History of the English People*. 1885. P. 419.

[13] Thomas Sharpe's *Dissertations on Pageants*, pp. 26, 36; *cf.* also pp. 56, 68, 74: "item, payd for girdle for God, 4d.; item, payd to Fawston for hanging Judas, 4d.; item, payd to two wormes [*sic*] of conscience, 16d."

The costumes of the actors were in keeping with the simplicity of the stage scenery. Everyday dress was worn, although oftentimes of richer material than usual. Hence an unconscious realism was imparted to the drama, akin to the realism of painters of the Florentine school, who depict New Testament characters in mediæval garb. The Apostles, and holy women of the Gospels, arrayed in the robes of their contemporaries, were seen by the spectators of the Miracle-plays to be real personages of flesh and blood, as truly as the living actors who represented them. We have an instance of this in Herod, "dressed," Mr. Clark tells us, "as a Saracen and carrying a formidable sword."

The female characters were taken by youths—a custom that lingered on in the English drama until the middle of the seventeenth century. Masks were worn on such occasions, as appears from the inventory of the expenses of a Miracle-play at Guildford, in which occurs the curious entry—"item, seventeen virgins' heads."

Having said so much about the accessories of the mediæval drama by way of introduction, we proceed to consider the plays themselves. They became popular in England as early as the twelfth century, when, a contemporary chronicler, William Fitzstephen, informs us that "the most noble city of London, instead of profane theatrical spectacles, had plays of a more sacred kind, representations of miracles wrought by holy confessors or representations of the torments by which the constancy of the martyrs were glorified." In the following century, after the institution of the Feast of Corpus Christi by Urban IV (A. D. 1262), the plays were performed universally throughout the country and were often the occasion—notably in the case of the *Corpo di Christo*, an Italian version of a miracle of a bleeding host,—for a popular outbreak against the Jews. Nowhere in Europe did they take so firm a hold of the people. We may, therefore, confine ourselves to the English Miracle-plays as typical of the rest. There are three principal collections of them extant, called respectively, the Coventry, the Chester, and the Widkirk or Townley Mysteries. The first named was edited by Mr. Halliwell for the Shakespearean Society in 1841; the second by Mr. Markham; and the third, in the possession of the Townley family, by Mr.

Hunter for the Surtees Society. They have been only privately printed, but we have their substance in Mr. Payne Collier's very full *History of Dramatic Poetry*. The Coventry Collection, as given by him,[14] contains a prologue, seven plays from the Old, and thirty-five from the New Testament. The MS. dates at least from the reign of Henry VII. The Widkirk volume has thirty plays,—seven from the Old, and twenty-three from the New Testament. It is older than the preceding, being written about the time of Henry VI. The Chester Collection, the smallest, though not the least important of the three, contains twenty-four plays, viz., five from the Old Testament, sixteen from the New, and three others on Ezekiel, Anti-Christ, and the Last Judgment. The MS. comes down to us from about the year 1600, but, as in the case of the Coventry and Widkirk collections, the date must be taken to refer to the copy preserved, and not to the *originals*, which belong to a much earlier period.

The plays, it need scarcely be said, vary greatly in literary merit and general interest. As a rule, they begin with the creation of man and end with the Last Judgment;[15] but here their similarity from a literary standpoint ceases. Some consist of the bare Scriptural narrative; others permit a wide latitude. They were true dramatic representations, and as such were colored, enlarged, enlivened as freely as any historical subject dramatized by Shakespeare. Thus we find interposed in one of the Old Testament plays of the Coventry Series a heated dialogue between Noah and his wife; in another occurs "the broad farce of the roguish shepherd who steals a sheep out of the fold, and then tries to hide it in bed, as a child—a venerable joke very dear to the mediæval mind—introducing the announcement of the birth of Christ to the shepherds of Bethlehem."[16] Herod, again, was represented usually as a passionate, headstrong character, often attended by a child armed with a bladder on the end of a stick,

[14] He proves their Scriptural source by giving the titles of the various plays. "They go," he says, "through the principal incidents of the Old and New Testaments." (*Op. cit.*, Vol. II., p. 137.)

[15] *Vide* Payne Collier's *Annals of the Stage and History of Dramatic Poetry*, Vol. II, pp. 137–9.

[16] *Irish Eccles. Record*, August, 1882.

with which to belabor him whenever his rage gave signs of abating. The Shakesperean expression "to out-Herod Herod" is an interesting survival of the extravagance with which this part was wont to be acted. In this connection the passage in the *Canterbury Tales* will be remembered, where Chaucer speaks of Absolom, the wicked hero of the Miller's tale:

> "Some tyme, to scheme his lightness and maistrye,
> He playeth Herod on a scaffold hye."

The plays increased in literary finish as time went on. The earlier ones were little more than Scriptural narrative broken into dialogue, whilst the later ones show a gradually increasing dramatic conception, leading on in due development, through the Moralities or allegorical plays, and Elizabethan Masques, to the regular drama which culminated in Shakespeare. We will illustrate their real beauty of style, overlaid though it be with clumsiness or grotesqueness, by a brief allusion to one or two typical plays. We begin with the *Origo Mundi*, a play dealing with the creation of the world. It is of it that so unbiassed a critic as Wilkie Collins wrote: "Let us honestly confess that, though we took it up (not unnaturally) to laugh over the clumsiness and eccentricity of the performance, we now lay it down (not inconsistently) recognizing the artless sincerity and elevation of the design—just as in the earliest productions of the Italian school of painting we first perceive the false perspective of a scene or the quaint rigidity of a figure; and only afterwards discover that these crudities and formalities roughly enshrine the germs of deep poetic feeling, and the first struggling perceptions of grace, beauty and truth."

Take, for instance, the scene where Adam, bowed with years and sorrow, sends his son to the gates of Paradise to beg his release from the weariness of living:

> "O dear God! I am weary,
> Gladly would I see once
> The time to depart;
> Strong are the roots of the briars
> That my arms are broken
> Tearing up many of them."
> . . . . . .

"Seth, my son, I will send
To the gates of Paradise forthwith,
Ask of him if there will be for me
Oil of mercy at the last,
From the Father, the God of Grace."

Seth answers that he does not know the road to Paradise. "Follow," says Adam—

"Follow the prints of my feet, burnt;
No grass or flower in the world grows
In that same road where I went,
I and thy mother surely also.
Thou wilt see the tokens."

The diction of these stanzas may be primitive, but their simplicity and pathos seem to the present writer exquisitely beautiful. Undoubtedly fine, too, if somewhat rugged in metre, is the story in the Coventry play on the Passion of the blind soldier Longius, who is traditionally said to have pierced Christ's side and to have been forthwith miraculously healed of his blindness by the Blood that poured forth from the sacred wound. In the quaint words of the stage direction:

"*Then let the blood flow upon the lance, down to the hands of the soldier Longius, and then he shall wipe his eyes, and he shall see; and he says:*

"Lord, forgive me, as I pray Thee
On my knees;
What I did I know not
For I did not see.

And if I had seen, I would not have done it,
Though I had been killed;
For, as I know surely, Very Son of God Thou art
In the world born
Of a virgin pure—a son certainly
Thou art to the Father God.
My great bad deeds—forgive me, O Father,
By thy virtue."

Apart from a real beauty of style, arising almost entirely from a kind of artless simplicity—and we know that the highest form of art lies in the art of concealing art—the plays are noticeable

for their dramatic ingenuity, their display of imagination, and, to be candid, their frequent coarse and vulgar buffoonery.[17]

We proceed to illustrate these salient characteristics in order:

1. And, first, as to their ingenuity. Mediæval audiences differed at bottom but little from the audiences of to-day. The crowds, standing in the open air, with no protection from the summer heat or the autumnal gale, would be likely to be noisy at the beginning of the play, in much the same way as their descendants in the galleries of the modern theatres, and, like them, to raise cries of annoyance at those who came in late to the better places, disturbing their view of the stage, so that the opening act became little more than mere dumb show. How did mediæval playwrights meet the difficulty? Very simply and effectively. Instead of, as now, sending on a few minor characters to occupy the unquiet time, they began their play by a prologue containing words of warning; it was spoken by the *expositor ludi*, a saint, or an angel, or even a Virgil. The Widkirk dramatist employs no less a personage than Augustus Cæsar to begin a long speech with these emphatic and highly significant words:

> "Be still, bestys, I command you
> That no man speak a word here now,
> But I myself alone.
> And if you do, I make a vow,
> This brand about your neck shall bow.
> Therefore be still as stone."

And much more to the same purpose, which doubtless had its effect.[18]

2. The miracle-plays did not only excel in quaint and blunt talk; they also had their poetic and imaginative side.[19] Let us take, for instance, the scene—a favorite one—where Abraham is about to sacrifice his only son Isaac. In the Widkirk Mystery, the patriarch exclaims:

[17] At an earlier period we have dwelt upon the essentially *religious* feature of the plays. It will be sufficient to recall their origin and subject-matter to see how permeated they were with religion. The fact that they invariably began with the *Veni Sancte Spiritus* and ended with the *Te Deum* is sufficiently significant.

[18] *Irish Eccles. Record*, August, 1882. In the title-cut of Lorenzo di Medici's, *SS. Giovanni e Paolo*, the angel who speaks the prologue is represented as standing behind the two saints in a pulpit.

[19] Cf. *Irish Eccles. Record*, l. c.

"What water shoots in both mine eyes!
I were lever than all earthly win[20]
That I have found him more unkind.
But no defaut I found him in.
I would be dead for him, or pride
To show him this I think great sin."

The corresponding play in the Chester Collection does not venture to so natural a burst of feeling, but makes Abraham more far-seeing with the vision of faith:

Isaac—"If I have trespassed in any degree,
With a yard you may beate me.
Put up your sword if you will,
For I am but a child."

Abraham—"Oh! my dear sonne, I am sorry
To do thee this great annoy,
God's commandments do must I,
His works are aye full mild."

The lines that follow are very natural and pathetic:

Isaac—"Would God my mother were here with me,
She would kneel down upon her knee,
Praying for you, Father, if it might be, for to save my life."

The stage direction ends the scene effectively thus:

"*Here let Abraham make a pass as though he would slay and cut off his head with his sword. Then let the angel come and take the sword by the end and stay it.*"

We have another example of the same characteristic in the thirty-first play of the Coventry series, where the subject is *Pilate's Wife's Dream*, closely connected with the twenty-second mystery, which contains a council in hell, not dissimilar from the scene of *Paradise Lost*, although of course the language is much simpler. In the former mystery, Satan is portrayed at the moment of the Passion as fearing what will come of Christ's descent into hell. He bids a devil to prepare chains with which to bind Him, who replies in anger:

"Out upon thee, we conjure thee
That never in helle we may him see;
For and he once in helle be,
He shall our power best."[21]

[20] "I would prefere to all worldly gain."
[21] Destroy.

Satan then attempts to save Christ's life by means of Pilate's wife's dream. In the twenty-second play Satan opens the council that precedes the Temptation, by complimenting his fellow-devils thus:

> "Now Belyalle and Beelzebub, ye dear worthy devils of hell
> And wisest council among all the route,
> Hark now what I say, a tale I shall tell,
> That troubleth sore my stomach, thereof I have great doubt."

When the form of temptation has been decided, Satan is dispatched with suitable blessings.

Beelzebub—

"Now lovely Lucifer, in hell so dark
King and lord of sin and pride,
With some mist his wits to merke (*sic*)
He send thee grace to be thy guide,
And evermore be thy speed!"

Belyalle—

"All the devils that be in hell
Shall pray to Mahound[22] as I thee tell,
That thou mayst speed this journey well
And comfort thee in this deed."

3. It remains to consider the humorous aspect of the plays. That they at times degenerate into coarse buffoonery cannot, we fear, be denied. Old Testament subjects were made into laughable comedies, *e. g.*, in the Coventry mystery, to which we have already referred, Noah attempts to make his wife enter the Ark. Whereupon she swears by Christ and the Baptist—strange anachronisms—that she will not leave her "good gossips." Noah bids her "behold the heavens, and how all the cataracts, both great and small, are open, and how the seven planets have quitted their stations, and thunders and lightnings are striking down the strong halls and bowers, castles and towers." She still refuses to move, and the wrangle continues for some time, until finally she is persuaded by coaxing and threats to give way.

Even in the plays based on scenes from the New Testament there was almost invariably a distinct comic element, as *e. g.*, when Mary St. Magdalene (a favorite subject) dances before her mirror. Judas in particular was looked upon as a comic character—a peculiarity that survives to-day at Ober-Ammergau, in Bavaria, where at the first performance of the Passion Play last year, the writer observed that the appearance on the stage of the

[22] *I. e.*, Mahomet, a personage that frequently figures in Miracle-plays by a strange anachronism.

betrayer was the signal for a burst of laughter—not from the English or American visitors, but from the German villagers who occupied the cheap seats—culminating in the scene where Judas hangs himself in despair. An explanation (ingenious, but hardly satisfactory or convincing), given afterwards to the writer, was, that the prevalent sin in the valley of Ober-Ammergau being meanness, not untouched with dishonesty, the part of Judas was purposely so acted as to convey a significant rebuke to the spectators, whose laughter became nervous and spasmodic, springing from the consciousness that they were being personally addressed, not at all from irreverence. It seems, however, far more probable that the part of Judas was the *traditional* humorous feature of the play. This indeed would seem to be the only explanation of sundry additions to the Scriptural narrative, as, for example, one in which Judas is made to haggle over the thirty pieces of silver with Caiaphas, who attempts to pass counterfeit coin upon him.

The comic side of the mediæval drama developed to the most exaggerated extent in the Moralities, which, from the fact that they dealt with abstractions, needed a peculiarly popular element to make them palatable to the multitude. Strangely enough Death and Vice were selected for the most ludicrous parts, frisking and clattering about the stage—Death with a huge bottle-nose, pimpled and blotched, and a long tail with which it lashed its sides, crying out "pity," and "help," while Vice castigated him vigorously the while. The latter was dressed in motley—the fool or court-jester's wear,—a complete clown to the cap and bells, and even the ape perched on his shoulder, as might be seen in many a contemporary noble or royal household.

Another comic actor was the devil (perhaps the most popular character on the mediæval stage), whose stupidity was a fruitful source of merriment. "He appeared cloven-footed with horns, a tail, and monstrous goggle-eyes, bearing a pitch-fork. At his heels came Vice mimicking and deriding him."[23] "It was," Harsent quaintly remarks,[24] "a pretty part in old Church-plays when the nimble Vice would skip up nimbly like a jack-an-apes into

[23] *Rambler, l. c.* See on this subject Longfellow's *Golden Legend.*

[24] He wrote in 1603.

the Devil's neck and ride the devil of a course, and belabor him with his wooden dagger till he made him roar, whereat the people would laugh to see the Devil so vice-haunted."

Even the clown of the modern pantomime had his mediæval forerunner. Carew thus describes his appearance and jests in a Cornish Miracle-play: "The country people," he says, "have devils and devices to delight, as well the eye as the ear; the players [. . . are prompted by one who is called the Ordinary . . . which manner once gave occasion to a pleasant conceited gentleman of practising a merry prank, for when his turn came 'Go forth, man,' quoth the Ordinary, 'and show thyself.' Whereupon the gentleman steps out on the stage, and, like a bad clerk in Scripture matters, cleaving more to the letter than to the sense, pronounced these same words aloud: 'Go forth man, and show thyself.' 'Oh!' says the fellow softly in his ear, 'you mar all the play.' And with this passion the actor makes the audience in like manner acquainted. Hereon the prompter falls to flat railing and cursing in the bitterest terms he could devise, which the gentleman with a set gesture and countenance, still soberly repeated after him, until the Ordinary, driven at last into a mad rage, was fain to give over all; which trousse [disturbance], though it broke off the interlude, yet defrauded not the beholders, but dismissed them with a great deal more sport and laughter than twenty such guaries [plays] could have afforded."

In all this strange blending of buffoonery with the most sacred subjects of human thought, we must not condemn our mediæval ancestors altogether. The antics of devils, or the tricks of the "pleasant conceited gentleman" of Carew's tale, no less than the follies of comic abstractions personified; Peter's denial and the outwitting of Satan, excited the uproarious laughter of the spectators. But why? It was for two reasons: First of all, our forefathers, who lived in the supernatural, were so apt to blend things earthly with heavenly as sometimes to transfer the qualities of the one to the other. Thus their sense of reverence was less pronounced in outward behavior; and there sprang from their attitude of mind—accepting the reality of the objects of faith as unquestionably as those of sense—a tendency to allow a free display of emotions kept under control by their more decorous

descendants. To them it was no more irreverent to laugh at the stupidity of Satan, or the outwitting of Judas, than for us to be amused at the frustrated cleverness of a thief.

Secondly, we must remember that the Miracle-plays were intended for recreation as well as instruction. If all source of amusement had been banished from them with Puritanical dourness, is it likely that the common people—uneducated to a degree that we can only inadequately realize by comparing their condition to that of the serfs of Russia—would have come to them, except under compulsion? The spectators had to be treated like children and allowed more latitude than would be permissible to those in a more advanced stage of civilization. Religion had of necessity to be presented as something cheerful, bright, and happy, no enemy to innocent enjoyment, as much the mother of laughter as of tears.

The Moralities, in which, as we have said, the humorous element was most conspicuous, prevailed in the reign of Henry VI, reaching their acme of perfection and popularity under his successor; but they had no real life in them. They gave way to the Masques of the Elizabethan era, which themselves did but usher in the great secular dramas of that golden age of English literature. Yet Miracle-plays as such died hard in England. Nowhere were they more popular. They had taken deep root in the affections of the people, and it took generations to supplant them.

The Reformation was responsible for the beginning of their decay. They then became a convenient weapon for controversial warfare, and that was only a step to their degenerating into a public nuisance. Nevertheless they survived that time of transition, for we find them contemporaneous with Shakespeare. It is curious to think that, at least as boy, the immortal Bard may have been familiar with them, for Coventry is within easy reach of Stratford-upon-Avon.

At length they received their death-blow from the fanatical severity of the Commonwealth, when dour and kill-joy Puritanism, with its grim dislike of all that tended in any way to promote earthly happiness, did its best to destroy a form of innocent amusement to which the experience of a thousand years had given its sanction.

Notwithstanding, the plays lingered on, here and there, in out-of-the-way parts, especially in Cornwall (where, as we have seen, the old *Plâns aux guairs* still remain), until comparatively recent times. Of this we have proof in chance notices, inventories, and parochial records, like the following play-bill to be found in Hone's edition of Struth's *Book of Sports*,[25] belonging to the reign of Queen Anne: "By Her Majesty's permission, at Heatly's Booth (over against the Cross Daggers, next to McMillar's Booth), during the time of Bartholomew-Fair, will be presented a little opera, called *The Old Creation of the World*, newly revived, with the addition of the glorious battle obtained over the French and Spaniards by His Grace the Duke of Marlborough."[26]

Even up to the present day, there remains a relic of the ecclesiastical drama in the play of "Punch and Judy," familiar to us from childhood. The benevolent features of Mr. Punch, drawn inimitably by Doyle, on the title-page of the greatest of English humorous periodicals, recall to the student of the history of dramatic literature, that form of it which was earliest and most long-lived. For the drama of Punch and Judy is no meaningless absurdity, fit only for the idle at street corners. It is the survival of a memorable past, the *débris* of glories long since faded and forgotten. Punch is none other than Pontius Pilate; Judy is Judas; Toby, the dog that accompanied young Tobias. That this play is the last representative of the old Miracle-plays, once the delight of our forefathers, is not the result of fortuitous chance, but rather due to the embodiment in it of the salient features of the whole cycle of Mysteries. Old and New Testament characters intermingle in it. The Passion—the chief subject of the plays—there finds a prominent place, and the humorous element is not wanting. Thus it epitomizes the ecclesiastical drama, and in the perennial popularity which it enjoys among children of all ages, we see a faint trace of the affection with which its prototypes were en-

[25] P. 273. The "contents" of the play-bill comprise fourteen miracle-plays. Reference is made to much scenery (*e. g.*, in the final play when Lazarus is carried into Abraham' bosom), "to the admiration of all spectators."

[26] In Yorkshire, Dorset and Sussex the old Christmas play of St. George and the Dragon, in which King George III, Nelson, and other contemporary worthies are introduced, still survives.

shrined in the hearts of two-thirds of Europe—an affection which has kept them alive in the street-corners and by the sea-shore, when the cities, the churches, even the quiet country-side, had no room or place left for them.

W. R. CARSON.

Shefford, England.

FATHER LUIS DE BARBASTRO.

Florida Martyr of the Sixteenth Century.

(Conclusion.)

THE discovery of Florida is popularly but erroneously attributed to Ponce de Leon in 1512. Las Casas, who was personally and intimately acquainted with the circumstances of place and time, devotes the whole of Chapter XX in the Third Book of his *Historia de las Indias* to the details of the discovery of Florida.

Two ships left the port of Santo Domingo at the end of 1510 or at the beginning of 1511, and sailed for the Bahama Archipelago with the purpose of seizing some Indians. Having failed to capture a crew on several of the islands (which had previously been depopulated by other marauders), they were cruising those seas looking for more lands, when they came to what is now called Florida, which for several years was thought to be an island. They entered, Las Casas surmises, what was afterward called the Bay of Espiritu Santo (Tampa Bay), where by stratagem enough Indians were enticed on board the vessels to fill them from stern to prow; they then sailed back to Santo Domingo to sell the slaves to the planters and miners of that island. One of the ships was lost with all on board, but the other reached the port in safety, and made known the new discovery.

Ponce de Leon, the richest man on the island of San Juan (Porto Rico), heard of the discovery and set out to look for the land with two well provisioned vessels. He saw the southern-most part of the peninsula first, and thence sailed along the Atlantic to about the line now dividing the State of Florida and that of Georgia. This happened in 1511. Ponce de Leon first knew

Florida under the name of Bimine, as it was probably known to the natives. That same year he went to Spain and returned with the title of Adelantado and Governor of Bimine, which he obtained from the Kings of Castile. His vast fortune was spent in the attempt to take possession of and colonize Florida; but, according to Las Cases, he failed miserably. The Floridians, who had not forgotten the fate of their too confiding countrymen the year before, contested every inch of their country, and Ponce de Leon, having been wounded by an arrow, retired to his ships with all his followers, and then took shelter "in what is now called, if I remember right [these are the words of Las Casas], Puerto Principe in the Island of Cuba." It was this second trip of Ponce de Leon that took place in 1512.

The second attempt to take possession of Florida was made by Pamfilo de Navarez in 1528. He landed at Apalache Bay with four hundred men and eighty horses, but after fighting his way for several weeks to the interior, was compelled to withdraw to the seashore. Finding his ships gone—they were looking for him elsewhere—he travelled westward for a month along the Mississippi Sounds. Then, putting together as best they could some floating craft or boats, they hugged for six weeks the shores of Mississippi and Louisiana and reached the mouth of the Mississippi River, where Navarez himself and perhaps half of his companions were shipwrecked and drowned. The others succeeded in travelling some distance farther west, perhaps to Texas, where they were cast ashore during a storm and perished at the hands of the natives.

How some fifteen hundred Spaniards perished with Hernando De Soto during the third attempt to colonize Florida is also well known. The survivors of that ill-fated expedition, numbering about three hundred, after travelling and fighting their way through the States of Florida, Alabama, Mississippi, Arkansas, Texas, Louisiana, and a good portion of Northern Mexico, reached Tampico, starved and naked, September 10, 1543, to announce its failure. They managed to carry with them some Indians captured during the expedition, whom they kept as slaves. Some of these with their masters found their way to Guatemala, and their presence there had no doubt kindled a new fire of zeal in Father

Luis Cancer, who, under the leadership of Bartolomé de Las Casas, resolved to undertake the conversion of the indomitable Floridians.[1]

The news of the disaster of De Soto's army spread throughout Old and New Spain, and as everywhere the survivors painted Florida as a dreadful place and its inhabitants as unconquerable, desire of the conquest of that country died out for a few years among the Spaniards.

It was then that the soldiers of the Cross, the conquerors of Tuzulutlan, decided to attempt to gain for Christ that new and formidable Land of War. Hence their journey to Spain in 1547.

On June 22, 1547, they reached Monzon, in the kingdom of Aragon, where the Crown Prince Philip II was then acting as regent during the absence of Charles V. Bartolomé de Las Casas and Luis Cancer proffered their services for the evangelization of Florida by the same methods that had proved so successful in Tuzulutlan, provided the government furnished the necessary means of transportation, and the ecclesiastical authorities the required commissions to do so. Prince Philip promised that the means would be forthcoming and the Papal Nuncio at the court of his Catholic Majesty obtained from Rome the commission. But Las Casas was then seventy years of age, fast growing deaf, and therefore scarcely a proper subject for such an undertaking. His services were besides more necessary in Spain to the American Indians in general, than in Florida. As to Father Ladrada, he had become the confessor, private secretary, and constant companion of the Bishop of Chiapa and remained with him in Spain. To Father Luis Cancer was therefore assigned—if, indeed, the project did not originate with him—the task of leading the first missionary band into Florida.

On February 6, 1548, we find him in St. Paul's Dominican Convent in the city of Seville making the necessary preparations to sail for his mission. Thence he wrote two long letters to Las Casas, one on the 6th, and the other on the 24th of February; and these have been lately published by Antonio Fabié.

[1] The Indians brought to Mexico by the companions of De Soto belonged to the Choctaw, Chicataw or Natchez tribe. In fact, as can be gathered from one of Father Cancer's letters, none of them knew the language of the Florida coast.

To sail from Spain for Florida in those days was no small undertaking. First of all a pilot or sea captain must be found who knew something of the country, or rather its seas and ports. The men who were competent to land a missionary expedition in Florida at that date could have been easily counted on the fingers of one hand. Besides the ship necessary to travel to America, a smaller vessel was also indispensable, which must be left in Florida with the missionaries, and subject to their orders. There was danger from French corsairs or privateers, and it was important to obtain some Florida Indians to act as interpreters. Father Cancer was in Seville to look after these and many more important items. As the two letters mentioned above have never been published in English, I give them here. There are some words or sentences omitted, which Antonio Fabié could not make out, because of the decayed condition of the original manuscript. From the contents of the letters the reader will understand some of the difficulties which the Florida missionaries had to overcome to reach the fields of their labors.

"*To the Right Rev. and most Magnificent Senor Don Bartolomé de Las Casas, Bishop of Chiapa, and, in his absence, to the Senor Licenciado Gutierrez Velasquez, of the Royal Council of His Majesty at Court:*

"*Very Rev. Sir:*—May our good God and Lord dwell for ever more in the devout and holy soul of your lordship. Amen.

"After having written the documents which accompany this letter, the following difficulties presented themselves to my mind: These gentlemen[2] finding no caravel suitable and equipped for a long voyage in this river (the Guadalquiver), decided to send for John Lopez, who was in Huelva, with his wife and children, in order to consult with him on the subject of the caravel, because he is the pilot who will be put in charge of it during the voyage. He had scarcely arrived here when he told us very plainly that for the love of God he should not be commanded to accept the commission; that he had a wife and

[2] Father Luis invariably refers to the officers of the Casa de Contratacion in Seville as *these gentlemen*, and invariably calls the officers of the Bureau for Indian Affairs, *those* gentlemen. The Casa de Contratacion was a branch of the Spanish Navy Department.

children, and that he did not care to run the risk of losing his life at the hands of the Indians. The following day I went to the Casa de Contratacion and found him there looking as though he were ready to die. After having repeated what he had said the day before, he added that the king must not have been well advised to order this expedition to be made up of friars, and that, as no other Spaniard will go with us, we shall be killed as soon as we land. I answered in the presence of several persons, who were listening, that the prince and those gentlemen of the Council had been indeed very well informed about the truth and the reason for this important undertaking. Then I recounted all that had taken place in the Province of Vera Paz; how, seven years ago, at the request of your lordship, His Majesty had sent me there. I told them all that had been accomplished by two friars; how two bishops had since been there; how they had sent to the king a sworn statement of what they had seen; and how now we have come in person to tell him all about it. I added that His Highness, understanding as he did what had been done already, and inasmuch as four tyrants had gone to Florida who, instead of accomplishing any good, had done so much harm, thought it advisable to assign its pacific conquest to friars, and to give them assistance in their undertaking.

"They all listened attentively and wondered at the novelty of the thing. 'Senors,' I then said to them, 'do you think, if what I have told you is true and has really taken place, that His Highness has been well informed and that this provision of his is a wise one?' They all answered—Yes, and became rather ashamed of their criticisms. Your lordship must rest assured that our Lord had performed a special blessing in the province of Vera Paz, so as to confound them all and to stop their arguments. Had not those successes preceded, every lettered and unlettered man would say that this thing which the prince is doing is the greatest piece of folly imaginable. Many do actually say so, before they learn of the happenings in Vera Paz; but as soon as they hear them recounted, all agree that what His Highness is now doing and commands should be done is a most commendable enterprise. They think that the expenses to be incurred in so important an undertaking should hardly be taken into consideration. . . .

"The following is what Juan Lopez told these gentlemen, who directed me to write to your lordship, while I begged them to write it to the gentlemen of the Royal Council at Court, whose business it is to look after this affair. They promised to do so, but I am not sure that they will not forget it, as they have forgotten many other things.

"The first thing said by Juan Lopez is, that we must have at our disposal a brigantine to take us from Florida to Havana or somewhere else, should it be necessary, and not a sloop; that the brigantine should be built and made ready in Havana. I told him that there was no need at present of our going there, because His Highness had ordered that we should be visited once a year. After much parleying, he said: 'To tell the truth, when I went there with so and so, we had no brigantine, and whenever it was found necessary to enter a port, the boats were lowered and soundings taken from them.' In this way he gave me to understand that we too should do without a brigantine, although he did not say so at first.

"Yesterday I secured some information from Hernando Blas, who favors this undertaking and gives it his help freely; I spoke to him about the brigantine. He ended by saying that in his opinion a good little sloop, twelve to fifteen cubits long, would answer our purpose. So far as my present information goes, I should advise that, inasmuch as these pilots differ in this, as they do in other things, it would be better that not only sufficient but even ample powers be sent here to these gentlemen for building here or for having built in Havana or in Mexico the brigantine or the sloop, and for putting it together and getting it ready to put to sea at the expense of His Majesty. For the love of God, let your lordship explain this very clearly everywhere and to whomsoever it may concern.

"He says that, although in Mexico there are Indians who could be used as interpreters in the interior of the country, there are none from the coast of Florida where we must go; but that in Havana there are four Indians whom he himself (Juan Lopez) had brought there by order of Hernando De Soto. They know the language of Florida and, if for no other reason than that, we should go to Havana. Santana says that there is only one Indian woman there from Florida, and I told her that I would not have her for all the world. They all answered that if no male Indian was to be found, the woman should be taken along, provided the friars and the pilot or pilots, who are to take us from Florida, think proper to do so. I was also told that all the expenses, be they for the buying of a brigantine or of horses, should be made in Havana rather than in Mexico, because these would be liable to die at sea, inasmuch as the vessel would meet with rough seas and unfavorable winds. Authority should be given to do so or to buy such things as may be found necessary, at the expense of His Majesty. They told me to write all this, and I do it as a matter of duty.

"Another thing that they told me is, that in Santo Domingo there is a pilot by the name of Francisco del Barrio, who is there to attend to a lawsuit. I am informed that he knows the coast (of Florida) better than the one here, for the latter was there only once, and the former made several trips to and from Havana, and so is more familiar with the coast, and that it would be advisable to get him or some other pilot who is in Havana or Cuba, about whom your lordship wrote me. Hernando Blas tells me also that a royal decree should be sent authorizing me to start at once if Captain Santana, or whoever may be assigned to take us over, should think proper to do so, for the following reasons: (1) If I am to have time to attend to the business, which must be looked after in Mexico before the stormy season sets in, there is no time to be lost; (2) it would now be a good time to start, as nothing is heard of French privateers scouring the seas; (3) the vessel is already equipped. Hernando Blas tells me that it is very important that this decree be obtained.

"I heard, furthermore, that either in Mexico or Santo Domingo there is another very good man by the name of Renteria, who, more than anyone else, is familiar with the coast (of Florida) and its ports, although he would not himself know how to sail from Vera Cruz, and that it would be very advisable to have the pilot Francisco de Barrio make the trip in his company, because they say in an undertaking of so great importance we should not rely on a pilot who might make a mistake and miss the route. With two pilots aboard, one would have the benefit of the other's counsels.

"They also told me that the Notary Public will not accompany me on my rounds to certify to my purchases for less than four *reales* per day (50 cents), and that I must pay him myself; as if I were a very rich man, and this was not His Highness' business that I am attending to. I would urge that, as one decree authorizes me to buy and certify to the purchases myself, I may be authorized to buy all things needed in the same way. Otherwise let His Highness himself order that they be paid for. And as another good man will have to be in my company, while I make these purchases, let him be instructed to go out at convenient hours, and let it be clearly stated that he is to be paid for his services.

"Many other things will suggest themselves to your lordship's mind, which should be asked of those gentlemen. As I am alone I have no time to learn all the things which these gentlemen, pilots and captains, tell me are necessary to so important an undertaking. If

nothing prevents you from doing so, it would be well to send me at once the Nuncio's Brief and the faculties. Of Friars there are enough here, and good ones, thanks be to our Lord! May He preserve your lordship in His holy love and grace. Amen.

"Your son and chaplain,

"FATHER LUIS CANCER.

"St. Dorothy's Day, the 6th of February."

The foregoing letter and the following are, as far as I know, the oldest original specimens of correspondence extant of any missionary in the United States. The second letter of Father Luis Cancer throws much light on the first, and is instinct throughout with a burning zeal for the salvation of souls. It will not therefore be amiss to give it also.

"*To the Right Rev. and very Magnificent Senor Don Fray Bartolomé de Las Casas, Bishop of Chiapa, and, in his absence, to the Senor Licenciado Gutierrez Velasquez, Minister to his Majesty at Court:*

"*Right Rev. and most Magnificent Senor:*—May our good God and Lord dwell in the very devout and holy soul of your lordship for evermore. Amen.

"Your lordship and those gentlemen have to-day given me much consolation with the dispatches sent me, and by having complied with all my requests. It certainly all seems to have been done for the love of God and the salvation of souls. These gentlemen after having read the dispatches thanked our Lord and His Highness for having placed so much confidence and reliance in them, as to give them those complete powers which are necessary to this undertaking, as well as for allowing me to make the requisite purchases, auditing them myself. They have offered to make haste and thus make amends for past delays. I do hope that they understand at last that, if I am not yet on the road to see the Provincial, it is their fault. Yesterday they assigned me a man to go round with me, and gave him money to buy the things that His Highness commands to be bought; and that is what prevented me from answering sooner.

"It is now forty days since I handed these gentlemen the decrees of His Highness; and had they met two or three mornings or evenings for the purpose of attending to this business, they could have

concluded it. Surely it was not because their attention was not called to it; for many times I went twice a day to their houses and to the Navy Department and importuned them and begged them to help me get ready. If, notwithstanding my importunities, they have detained me so long, I ask your lordship what would it have been if I had taken it easy, and let them run their natural course? God knows that, inasmuch as what I am about concerns the salvation of souls, I should have been even more careful and in greater haste, as the Judgment Day will show.

"Your lordship sent me word that if I cannot go this year, I should wait till next. Right Rev. Sir, your thus allowing me to procrastinate did not please me at all. The devil could not have wished for anything better than to postpone my departure for another year, during which he would have busied himself in dragging a few hundred more souls to hell. I doubt not that he rejoiced at my delay. However, he will be disappointed, and, please God, I will go this year; if not, it will not be my fault. Were it a question of making a large sum of money, instead of saving some souls, I assure your lordship, they would find ways and means therefor, and would lose no time. They would soon find a way of doing it now, without waiting another year, even if they should have to risk their wealth and their lives in the doing. If this be so, I do not know why we, who are engaged in so precious and holy a mission, should not do the same. Do I talk sense? I assure your lordship that if we should see per *propriis oculis* what by faith we know to be certain, we would speak and act differently. I mean to say that, if we could see how anxious the devil is to block my way or at least postpone my departure for another year, everybody here and everybody there (at Court) would have made greater haste to snatch from him those souls for whose destruction he so busies himself. And we should not grow careless, because we do not see this with our own eyes, as long as we know for certain that is so; and we should find a remedy for the evil, as if we saw it with our own eyes.

"As to what your lordship says, that I should not go without friars, it is quite clear that I must not attempt it. And if I have said that I must go alone, I meant nothing more than that I would go with only a few, but good ones; and although I do not see my way clear to get them, I hope in my Lord and God that He will fulfil my desire of saving so many souls, and that He will make good the six months which have been lost in delays. Your lordship commanded me to

offer up for your benefit and that of those gentlemen the first souls to be saved; and although I promised to do so, nevertheless on maturer eflection I doubt if it would be just to do it. For certainly the merit of saving them is due to those who have helped to expedite matters during these last few days; and as I do not know who they may be, I shall offer them to our Lord in a general way for those who He knows had most to do in the working of their salvation. Surely if you and those gentlemen deserve it, so just a Paymaster will not defraud you of them. Therefore let them and your lordship coöperate with me in my preparations, that I may start out this year, so that you may gather a full harvest of the seed you thereby sow.

"I have already taken the first steps to solve the one difficult problem, that is, to interview the Provincial and get the necessary personnel for the Mission. I hope that His Majesty will smooth the way, and make it not only possible but easy. I have great confidence in our Lord, and will therefore work and do my full duty. As busy and as infirm as I am at present I will go to the Provincial, and get the six Fathers who are ready to start, in order that I may sail on the first departing vessel. Still, I fear that I will be delayed, because the Provincial may not have the power to appoint our superior, and this is certainly a weighty and knotty difficulty. In case he has it not, but is willing to appoint Friars to accompany me, and in case all provisions be already on board the ship, I wish your lordship and those gentlemen would command me what to do, for I will not leave this port without your permission. Shall I have to give no account to men, if I do not proceed in this affair according to rule? Presupposing the Friars and provisions already on board, I am of the opinion that I should sail without the powers which I ask, because I take it to be certain that the Provincial of Mexico, seeing how greatly at heart His Highness has this undertaking, and considering his reasonable and holy desires, would himself grant the necessary permission and power for selecting our superior. All the religious there would beg him to do so; nay, they would deny him absolution if he would not. He would at least say: 'I do not tell you to go, neither do I tell you to stay. Do as you please.' And that much would permit four or six religious to go with me as companions, until the good Lord will better supply us with a superior. However, as I have to give an account to His Highness for this undertaking, I need not consider my own wish, or what they will do in Mexico, but only what His Highness will be pleased to command me. Therefore

I beg your lordship to explain everything to those gentlemen, and to tell them how I have been detained here for forty days, although I might have been made ready in four. These gentlemen have thus hampered me by obliging me to attend to business here and to go to the Provincial, who is making an official visitation forty leagues hence. They tell me, and I hope in the Lord that I shall have time, after finishing my business here, to go to the Provincial and get the Friars. Still the want of power to name a superior of the Mission causes me apprehension. In case my fears are realized, let your lordship and those gentlemen command what you wish me to do; for I will obey the commands of His Highness, of your lordship and those gentlemen to the letter, even though I should have to leave without a regularly appointed superior; which I would do on the supposition that I have not to give an account to men of this affair, and that the Provincial of Mexico would act in the premises as he shall see fit.

"If you think proper to do so, your lordship might see if this matter could not be adjusted through the Delegate, in case the Provincial has not the power to appoint the superior; for that much can be done without mortal or venial sin, inasmuch as necessity requires it. Everybody will approve of the thing being done through this channel, as there is no other way of doing it, and it is not advisable that so important an affair and one fraught with the salvation of souls should be postponed for another year, simply because the general rule is that we should not avail ourselves of extraordinary ways, but act through the ordinary channels, *i. e.*, through our own prelates. In fact, prelates themselves, in cases of necessity, command that we should act in this manner, and they themselves, when singular and exceptional cases arise, set aside ordinary rules and adopt extraordinary ones. It will not therefore be difficult for them to understand why in this case we follow their example and custom. . . .

"The ships are ready to go down the river, and some of them are already in San Lucar. Some of the captains say that they will sail by the middle of March, others that they will not leave until after Easter, which falls on April 2. In either case, little time is left me to attend to much of my business, if I shall have to do it. But inasmuch as our Lord will look after it all, no time is needed, provided that we by our sins put no obstacle in His way. We should, on the contrary, assiduously recommend our undertaking to His care.

"May our Lord protect and keep your lordship in His holy grace and love.

"Given at St. Paul's Convent, where I am lodging, this 24th day of February.

"Your son and chaplain,

"FATHER LUIS CANCER."

Father Cancer did not succeed in getting a superior appointed to his missionary band or in organizing the band itself, even with the intervention of the Papal Nuncio. The Dominican prelates in Spain had no authority to send missionaries to America. To do so, the permission of their Superior-General or of the Pope was required. As to himself, he needed no superior or permission to return to America, as he belonged to the province of New Spain, whence he had come by the authority of the Dominican Chapter to accompany Bishop Las Casas.

Fixed in his resolution to undertake as soon as possible the conversion of Florida, he sailed alone some time during the year 1548. He went first to Vera Cruz and thence to the city of Mexico, where he had no trouble in inducing his immediate superiors to allow him to undertake the mission to Florida, and Father Gregorio de Beteta, Father Juan Garcia, Father Diego de Tolosa, and the lay-brother Fuentes, to become his companions in the perilous enterprise.

The viceroy of New Spain, Antonio de Mendoza, according to instruction given him by the Crown Prince Philip, placed at their disposal a vessel on which the four apostles sailed first for Havana. There, after presenting their credentials to the local crown authorities, they took on board a pilot acquainted with the coast of Florida, some Indian interpreters, and provisions for one year. They left Havana at the beginning of 1549. Who the pilot was who took them to Florida, I have been unable to ascertain. But Father Cancer, who was superior of the missionary band, took care to instruct him to land them at some point where no white man had yet been seen. For he knew full well the atrocities perpetrated by De Soto's army on the natives, and that consequently small indeed would be the chances of a friendly reception wherever his men had been encountered.

But for some reason not accounted for the four missionaries were landed in Tampa Bay, which had been previously named by

the Spaniards the Bay Del Espiritu Santo. On entering the port Father Cancer discerned at once evidences of the white man's presence there, and called the mariner's attention to them. But unfortunately he allowed himself to be persuaded to the contrary. He had not forgotten how his old superior, Bartolomé de Las Casas, had first sent him alone into Tuzulutlan, and therefore, in order to avoid creating any apprehension in the minds of the natives by the sudden appearance of several white men in their midst, one Father only was allowed to land at first, who, accompanied by Brother Fuentes, made his way to the interior in search of people to evangelize.

But the treachery of the early kidnappers, and the cruelties of Ponce de Leon, Pamfilo de Navarez, and Hernando de Soto had not been forgotten in Florida. The approaching vessel had been espied before it cast anchor, and by a well-understood system of fire signals, the neighboring country for many miles around had within a few hours been apprised of the coming of the white men. Father Diego de Tolosa and Brother Fuentes had no sooner descried a crowd of Indians than they fell pierced by their unerring arrows.

It must have been the native interpreter who came back to tell the news of the massacre to the other missionaries, who had remained on board the ship.

It soon became known that these head-shaven, long-gowned white men had come unarmed; and a crowd of Indians soon gathered on shore to see the ship and its curious passengers. Father Luis Cancer, who for years had longed to shed his blood for Christ, was then seized with an irresistible impulse of zeal, and notwithstanding the remonstrances of his companions, crucifix in hand, went ashore alone. He was soon seen to fall a martyr by Father Juan Garcia, Gregorio de Beteta, and the sailors. The survivors of the expedition then sailed back to Mexico and landed at San Juan de Ulloa, the present site of the city of Vera Cruz.

Ten years before, a young page of Hernando de Soto had been made a prisoner by those same Indians of Tampa Bay. Long after, when he had regained his freedom, he recounted how the skulls and the skins of Father Luis Cancer, Father Diego, and Brother Fuentes had been made to adorn the interior of the wigwam of the Cacique of Tampa.

Thus ended the first attempt to evangelize Florida. Father Diego de Tolosa, Brother Fuentes, and Father Luis Cancer died martyrs to their zeal. Will not some one, whose voice is loud enough to be heard, interest himself in their canonization? These United States, and especially Florida, need some special patrons in heaven.

Mississippi City, Miss. L. A. DUTTO.

RABBINICAL STUDIES.

XVIII.—THE MIDRASH RABBA.

JEWISH exegesis is known as *Midrash Hattorah*, or "the searching of the Law," or *Midrash* simply, from the verb *darash*, to search or scrutinize. The Talmud, as we have seen, is full of this "Midrash." For the doctors of the Mishna and the Gemara are continually engaged in examining and expounding passages of Scripture, now grounding or deducing some traditional law, or *Halaca*, now expatiating in the wider fields of allegory and mystical exposition, or *Haggada*. But the Jewish Midrash is by no means confined to the pages of the Talmud. For, besides this, there are numerous volumes of a similar and more systematic exposition of the various books of the Bible. Such are the *Mecilta* on the book of Exodus, *Sifra* on Leviticus, *Sifri* on Numbers and Deuteronomy; and the valuable body of Haggadistic commentary known as the *Midrash Rabba*, or *Rabboth*, or "the Great Midrash." This collection, at least in part, was put together about the end of the seventh century; curiously enough, in the closing days of the Church Fathers, who laid the first foundations of our own Catholic exegesis. The language of this and the other Midrashim is the same as that of the Talmud, a blending of later Hebrew and Aramaic. And the same system of abbreviations and *Rashe Theboth* is equally conspicuous here also. Moreover, the text of the *Midrash Rabba* has attracted the attention of various mediæval, or more modern commentators, whose glosses, in smaller Rabbinical type, are ranged round the margin. Hence its pages bear a curious resemblance to those of the Babylonian Talmud.

In the aforesaid Warsaw edition of 1876, the text of the *Midrash Rabba*, with its commentaries, fills three volumes in large quarto. But, though it is by no means so voluminous as the Talmud or the Rabbinical Bible, it is not unworthy of its name, "the great exposition," as it is certainly cast on a large scale. For these three goodly volumes are devoted to a comparatively small portion of the Sacred Text, to wit, the Pentateuch and the Five Scrolls (*Megilloth*), *i. e.*, Ruth, Esther, Canticles, Lamentations, and Ecclesiastes. But the writers of the Midrash do not entirely confine their attention to the book which is the special object of their exposition, for one of the most noteworthy features of their method is the abundant use of passages from the other books of the Bible. The Catholic reader may be reminded of such a work as St. Augustine's Sermons on the Psalms, in which the preacher ranges at large in the spacious fields of Holy Scripture, and every page is rich with references to many a passage in the Old and New Testaments. It is much the same in the *Midrash Rabba*, as may be readily seen in any one of its closely printed pages. The references are not set in the margin, as is the case in the Talmud, but are printed in parentheses in the body of the text, in small Rabbinical characters. As an instance of their frequency and variety, we may note that the first page of the Midrash on Genesis contains some ten citations in the course of twenty lines; and of these two are from Psalms, two from Proverbs, and the others from Exodus, Numbers, Deuteronomy, Esther, Job, and Nahum.

Nor is it only in this practice of illustrating the Bible from the Bible, that the writers of the Midrash remind us of St. Augustine. For some of their profound speculation is well worthy of the great African Father. Thus, in a remarkable passage on Genesis 28: 2, "And when he was come to a certain place," it is explained that the word "place" (*Makom*), is sometimes used as a name of God; for that He is the place of the world, and it is not the world that is His place (s. 68, f. 125, b.).

XIX.—The "Kabbala," or Mystical Tradition.

While there is much in the Rabbinical writings that is of a purely legal nature and keeps closely to the letter, there is, withal,

a strong strain of deeper thought and mystical speculation. This tendency is felt, as we have seen, in the so-called Haggadistic portions of the Talmud and Midrashim, and, we may add, in some of the Targums. But outside these received and authentic writings, in which the predominant legal spirit imposes certain limits, there is another region of Jewish literature, in which mystical speculation is free from all trammels, and in consequence indulges in bolder flights. It is much the same, indeed, in the story of our own theology, where Scholasticism and Mysticism, though they have, withal, some common ground, are still to some extent separate and independent. And the reader who turns from the pages of St. Thomas to the writings of the German or Spanish mystics finds himself entering on a new world. Even here, the mystical books are for the most part less easy to understand. And it is scarcely surprising to learn that, as Marcus has told us, the works of the Hebrew mystics present a peculiar difficulty that makes them unintelligible even to those who are fairly familiar with the Talmud and Midrashim. In some respects, the most important and most representative work in this branch of Rabbinical literature is the so-called *Zohar*, a highly mystical and allegorical commentary on the book of Genesis. As Gfrörer says, this may be regarded as the Talmud of the Mystics.

The age of this remarkable book has been the subject of considerable controversy. And, strange to say, the difference between the two dates to which it is variously assigned, is more than a thousand years. For while the book itself claims to be the work of a celebrated Rabbi of the second century, many critics urge, with some show of reason, that the thirteenth century was the true date of its compilation. Perhaps the most satisfactory solution of the question is that which finds favor with the aforesaid German historian. In agreement with those who reject the claims to greater antiquity, Gfrörer frankly allows that the *Zohar* itself is not older than the end of the thirteenth century. But, on the other hand, he is ready to admit that the book embodies a considerable amount of mystical teaching that had been handed down by oral tradition from the earliest ages.

The evidence, both internal and external, adducible in support of this view, seems to us sufficient for reasonable certitude. For,

on the one hand, it is clear from other sources that in the first centuries of the Christian era the mystical idea had already a strong hold in no small part of the Jewish religious world, as appears in the theories of Philo and in the practices of the Essenes. And, while this early Hebrew mysticism had something in common with the contemporary movements in Christian schools, among the Neo-Platonists, and in some of the Eastern religions, it is none the less true that its roots struck deep in the ancient pietism of the Jewish people. *Chasidism*, the doctrine of the *Chasidim* or saints, was not less real or less native than the more prominent legalism of the Pharisees. And though the extant monuments of the mystical school do not go further back than the ninth century, or thereabouts, the Talmud itself contains some scattered notices that point to the existence of a secret mystical tradition at a much earlier period. Sometimes the writers of the Mishna and Gemara adopt a hostile attitude. But instances of a more favorable treatment of mysticism are not wanting.[1]

There are certain portions of the Scripture that naturally lend themselves to a mystical interpretation; and these, accordingly, became the chief centres of the secret tradition. Conspicuous among these is the vision of the Chariot in the first chapter of Ezechiel. And in view of modern scientific objections, and some recent developments in Catholic exegesis, it may be of interest to add that the beginning of Genesis belongs to the same category. Hence the Mishna enjoins that the work of Genesis (*Maaseh Bereshith*) shall not be treated before two disciples together, and the work of the Chariot not even before one, unless he be one that is wise and fit to understand it (*Chagiga*, ch. 2, n. 1). This injunction of the Mishna is quite in keeping with the words in which St. Jerome tells how the obscurity of Ezechiel is attested by the tradition of the Jews: "Nam nisi quis apud eos aetatem sacerdotalis ministerii id est triginta annos impleverit, nec principium Geneseos, nec Canticum Canticorum, nec hujus voluminis exordium, et finem legere permittitur: ut ad perfectam scientiam, et mysticos intellectus, plenum humanae naturae tempus accedat."[2]

The mystical books are written, for the most part, in the same

[1] Cf. *Jerusalem Chagiga*, f. 77 a.

[2] Praef. ad Comment. in Ezechielem.

language as the Talmuds and Midrashim, and employ the same system of abbreviations and *Rashe Theboth*. At the same time, there are naturally some points of difference in the style and diction of the mystics. In the list of *Rashe Theboth* many symbols are noted as peculiar to the *Zohar*. And the obscurity of the matter itself has some counterpart in the outward form of these mysterious writings.

XX.—Jewish Vernacular Literature.

Although the Aramaic, first adopted in the days of the Babylonian captivity, has survived as a literary language in the Gemara and the Midrashim, as the current coin of conversation it was eventually supplanted in its turn, as it had supplanted the Hebrew. For the Jewish people scattered among the many-tongued Gentile races learnt to speak in their various vernacular idioms—in Persian, in Arabic, in French, and German, and Spanish. And some of these languages were to play an important part in Rabbinical literature. Here, in some degree, the history of the earlier changes repeated itself. The first writers of the Gemara and the Targums were simply commenting on the Mishna and paraphrasing the Bible in what was then the common speech of everyday life, though it was inevitably leavened by an admixture of the original Hebrew. The same thing was subsequently done in other languages. Thus the great mediæval Rabbi, Maimonides, first wrote his comments on the Mishna in Arabic. And there are Targums of Daniel and Tobias written in the Pehlevi, or old Persian.

It is a curious feature of this Jewish use of other languages, that most of them are written in the square Hebrew, or Chaldee character. Nor is this practice confined to Oriental idioms like Persian and Arabic, for it is extensively employed in the case of the modern languages of Europe, notably German and Spanish. Here again, as with the Aramaic of Babylon, the Jews have clung to these adopted tongues with a singular tenacity, carrying them away in their migrations from one land to another. Such is the case with the large colonies of Polish and Russian Jews, now congregated in the east of London. Their common speech, the Yiddish (*i. e.* Jüdisch), is simply a dialect of Low German with a

slight leaven of the Sacred Tongue, written in Hebrew characters. It had evidently been adopted by these Jews of Eastern Europe before their first migration into the Slavonic territory.

The case of the Spanish Jews is even more remarkable. Before their expulsion from the Peninsula under Ferdinand and Isabella, they had appropriated the speech of Spain, and after a sojourn of more than three hundred years in Turkish territory they still retain it. Thus we may meet with Bibles printed by the Jews of Constantinople, containing glosses or translations in Hebrew-Spanish, *i. e.* Spanish mixed with Hebrew and written, like Yiddish, in the Hebrew character. We may observe in passing that the aforesaid Warsaw edition of the Talmud contains some additional *Halacoth* from the Spanish Talmud Babli, but these have been translated (whether from Spanish or Arabic) into the Hebrew-Aramaic, or, as the title-page has it, "the tongue of the Talmud."

Extensive though it is, the Rabbinical literature, whether in Hebrew and Aramaic or in the peculiar idioms known as Yiddish, Hebrew-Spanish, and Hebrew-Persian, etc., has by no means exhausted the literary activity of Jewish writers. For many of them have appealed to a larger circle of readers by writing in Latin, or in the ordinary speech of the land of their adoption. It is beyond our present purpose, but much might be said on the Jewish element in the main current of European thought and letters. Besides writing their comments on the Bible and the Talmud, the great Rabbis of mediæval Spain played an active part in the philosophical movement of the hour, and the works of Maimonides have left some traces in the pages of our own schoolmen. In later years, Spinoza and Moses Mendelssohn contributed their share to the growing stream of modern philosophy. And it is scarcely surprising to find a recent Jewish writer claiming that its latest phase, von Hartmann's *Philosophy of the Unconscious*, has something in common with the *Chasidism* of the Hebrew mystics.

XXI.—The Chaldee Book of Tobias.

From what has been here said it will be seen that the Bible and the Talmud are, so to say, the centre of a large and varied Rabbinical literature, written partly in Hebrew and Aramaic and partly

in the various Hebraized vernaculars. A considerable mass of this literature is contained in unpublished MSS. scattered in many public and private libraries of Europe and Asia. With the advance of critical scholarship in recent years, some of these forgotten manuscripts are being turned to good account in the preparation of improved editions of the Bible and the Talmud. And what is more, it may well be hoped that discoveries in this field may throw some welcome light on the history of the books of the Old Testament.

Happily, in this matter, we have not to be content with hopes and anticipations. For some notable recoveries have already been accomplished. Only within the last few years a fragment of the lost Hebrew of Ecclesiasticus was found in a manuscript, partly written in Hebrew-Persian. And a Targum of Daniel, in this latter language, has been found among the MSS. of the National Library of Paris.

But in some respects the most remarkable recovery of this kind was that of the Chaldee version of the Book of Tobias, discovered a few years ago in a manuscript collection of Midrashim, now in the Bodleian Library. An excellent edition was brought out at Oxford in 1878.[3] This should have a special interest for Catholic readers, by reason of its connection with the history of the Vulgate version. In his preface to the Book of Tobias, St. Jerome tells us that he made his translation indirectly from the Chaldee, by the help of a Jew, who rendered it orally into Hebrew, as the saint was more familiar with the Sacred Tongue than with that of Babylon. But for many hundred years nothing more was heard of a Chaldee Tobias. Our scholars were acquainted with the Greek, the Itala, and the Syriac versions. And subsequently a Hebrew translation of the book was discovered and published at Constantinople in 1516, and afterwards included in Walton's Polyglot Bible. But so far this statement of St. Jerome was the only evidence that a Chaldee Tobias had ever existed.

[3] *The Book of Tobit:* A Chaldee Text, from a Unique MS. in the Bodleian Library, with other Rabbinical Texts, English Translations and the Itala, edited by Ad. Neubauer, M.A., Sub-Librarian of the Bodleian Library. Oxford: Clarendon Press. 1878.

The fact that the newly found Chaldee text of Tobias is an integral part of a Midrashic collection, may help to illustrate the nature of these Rabbinical writings. The book had probably undergone some modification before being fitted into its place. But in spite of some minor differences, the text is in remarkable agreement with the Vulgate version. It may be of interest to cite Mr. Neubauer's conclusion on this matter. "Accordingly, if we take into consideration the somewhat arbitrary proceedings of the Rabbi who adapted his text to the Midrash, and of Jerome, who paid more attention to the sense than to the words, and who evidently made many additions (*e. g.* 2 : 12, 19; 3 : 16, 23; 6 : 17 to end), we may venture to say that our Chaldee text in a more complete form was the original from which the translation of the Vulgate was made." (Preface, p. vii.) The same Midrashic MS., we may add, contains an Aramaic version of the story of Bel and the Dragon, derived from the Syriac Bible. It is included by Mr. Neubauer in his edition of the text of Tobias.

XXII.—The Church and the Talmud.

After this brief survey of the field of Rabbinical literature, it may not be amiss to ask how these studies have hitherto been regarded by the authorities of the Church and Catholic theologians. We need not stay to consider the anti-Semitic polemics of some recent writers. But something must needs be said on a more important subject—the ecclesiastical condemnation of the Talmud. As far back as the thirteenth century, both Church and State bestirred themselves in this matter. Pope Gregory IX addressed letters to the kings of France and Portugal, reciting some of the chief charges made against the teaching of the Talmud, and desiring that the Jewish books might be sought out and duly examined. If it should be found that they contained the incriminated passages, they were to be refuted by the rough and ready argument of combustion. The story may be read at length in the first volume of D'Argentré's *Collectio Judiciorum*, where we learn, not without regret, that cart-loads of the books were burnt in Paris.

It need hardly be added that this was by no means the only instance of these ecclesiastical proceedings against the Talmud.

The most famous of these onslaughts occurred on the eve of the Reformation, when the free-lances of Humanism took part in the struggle, and the literature of satire was enriched by the boisterous buffoonery of the *Epistolae Obscurorum Virorum.*

It must be frankly confessed that these facts present a difficulty of some magnitude, and that in two different directions. On the one hand they may be cited by Jewish writers and hostile historians, as notable instances of ecclesiastical ignorance and intolerance. And on the other hand, they provide our own ardent obscurantists with a plausible reason for an uncompromising condemnation of the Rabbinical writings. It is a difficult and delicate question; and it is hardly possible to treat it satisfactorily in the brief passing notice permissible on the present occasion. But those who incline to censure the mediæval Popes and Bishops would do well to bear in mind the object they had in view, the danger to be averted, the ideas of the time, and the limited means of obtaining accurate information.

In these days, it is easy to take a more tolerant line. We can see the need of preserving whatever there is of good in any form of religious literature, and readily recognize the historical worth of erroneous writings. But even now these broad principles are not carried out with logical consistency. And the most tolerant rulers find it necessary to make some significant exceptions. With all our boasted liberty of the press, a short shrift is given to the worst specimens of incendiary or obscene writings. Repressive measures were naturally more frequent and more severe in the Middle Ages. And the Catholic rulers of that time had the same care for the Church and the integrity of the faith as their successors have for the safety of the State and the purity of public morals. Looked at from this point of view, the erroneous teaching contained in the Talmud might easily assume alarming proportions, while its better elements were taken at less than their real value. Moreover, the difficulty and obscurity of the Rabbinical language would naturally leave the authorities more or less at the mercy of a comparatively small number of expert interpreters. And, even supposing that these committed no error in their report as to the incriminated passages, it was scarcely in their power, or even in their province, to secure a proper appre-

ciation of the rest of the Talmud, or to suggest some milder method of refutation. It is curious to note that, apart from certain statements in conflict with Christian doctrine, the main gist of the charges seems to have lain in the Rabbinical exaltation of tradition to the level of Scripture. And some of the orthodox expressions might awaken strange memories in readers familiar with later theological controversy.

On the other hand, those who are inclined to disparage the Rabbinical doctors, on the strength of this stringent condemnation of the Talmud, may fitly be reminded that such judgments are largely a matter of discipline, that a pronouncement at an early stage of the controversy is not necessarily final or adequate, and that works which are possibly dangerous in one period may yet be innocuous or useful in different circumstances.

XXIII.—Early Catholic Hebraists.

It must not be thought that this field of learning has been hitherto neglected by Catholic scholars. No doubt, the leading works in recent years have come from the pens of Jewish Rabbis or German Protestants. And in an earlier generation a conspicuous place was held by such Anglican authors as Lightfoot and Walton. But few, if any, of these scholars could show more extensive stores of Rabbinical learning than Father Bartolocci, a Cistercian monk of the seventeenth century. His *Bibliotheca Magna Rabbinica*, though open to some criticism, is still a standard work of reference in these matters. A mastery of this Jewish literature, in some respects even more remarkable, was displayed in an earlier period by the Dominican, Friar Raymund Martini, the author of the *Pugio Fidei*. We have learnt of late to appreciate the merits of the mediæval divines and philosophers; but justice has hardly been done to the scholars of the thirteenth century. And too little is heard of such men as William of Morbeka, the translator of Arabic philosophy, and Raymund Martini, who could meet the great mediæval Rabbis on their own ground. The rare merit of the Dominican's learning has at last been duly recognized by some recent Hebrew scholars in England and Germany. But in some quarters, the praise has been more than neutralized by a grave charge of controversial dishonesty. The

Pugio Fidei contains some passages purporting to be citations from the *Midrash Rabba*, though they have been vainly sought in its pages. And it has been roundly asserted by some recent writers that the Dominican controversialist has been guilty of forgery and of garbling his authorities. Happily, however, this charge has been ably refuted by Mr. Neubauer in a note appended to his preface to the *Chaldee Text of Tobit*. It is there shown that Martini was quoting, not from the *Midrash Rabba* which we know, but from a larger work, from which some passages are cited in the aforesaid Bodleian MS. The value of Mr. Neubauer's volume is further enhanced by this vindication of a great Catholic scholar.

XXIV.—Judaism and the Monuments.

The good work done by Martini in that early day should be an encouragement to those who now venture to follow him in this field of study. With the advantage of the many helps provided by the results of modern critical scholarship in Germany and elsewhere, the path is now somewhat easier, and students who have no portion of the powers of such men as Martini may yet hope to achieve some measure of fruitful labor.

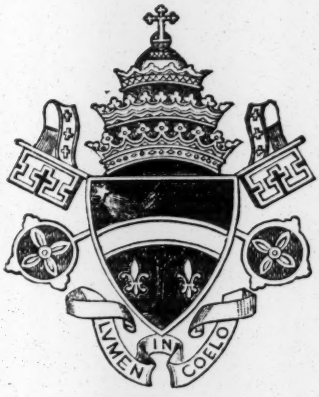
In some respects it may be said that these Hebrew studies are more important to-day than they were in some earlier periods. But, at the same time, they can hardly claim any exclusive share of our attention, and there is, perhaps, little likelihood of their being taken for more than their real value. So many other fields have now been opened up around us, that the great body of Hebrew tradition and Rabbinical lore and legends can thus be seen in a truer perspective.

Zend and Sanskrit studies, and the publication of the Sacred Books of the East, enable the student to follow the course of some other religious histories that present some curious points of analogy with the literature of Judaism. And on another side the change has been yet more remarkable. The name of Babylon is writ large in the pages of the Talmud: the language, and something more than the language, is of Babylonian origin. But Rabbinical scholars of an earlier generation could have little or no knowledge of Babylon save that which came through the

Bible, or through Jewish traditions. It is far otherwise now, when the decipherment of the cuneiform inscriptions has thrown a fresh flood of light on the history and literature of Assyria and Babylonia. It is true that this forms a distinct branch of learning, which is almost necessarily in the hands of specialists. But, at the same time, the student in the one field cannot afford to be ignorant of the work done in another so nearly related to his own. The "Higher Critics" of the Sacred Text have to reckon with the evidence of the monuments. And it may well be hoped that the recovery of these ancient records will eventually help to enlarge and enlighten the field of Rabbinical studies.

W. H. KENT, O.S.C.

London, England.



Analecta.

E SACRA POENITENTIARIA.

RELIGIOSAE, IN COMMUNITATE VIVENTES, CONFITERI POSSUNT QUILIBET CONFESSARIO PRO UTROQUE SEXU ADPROBATO, QUANDO EXTRA MONASTERIUM VERSANTUR.

Statuta archidioecesis Mechliniensis et dioecesis Tornacensis haec habent:

1. Nemo, praeter confessarium tum ordinarium, tum extraordinarium, sacramentalem confessionem religiosarum quarumcumque in communitate viventium, in monasterio valide excipere potest absque praevia Ordinarii facultate.

2. Monialium quae per aliquot dies extra monasterium versantur, confessiones audire potest in ecclesiis, etc., quilibet confessarius pro utroque sexu approbatus.

Ita, ad litteram statuta Tornacensia, Mechliniensia autem fere idem sonant, nisi quod, in altero articulo, pro *per aliquot dies*, ponunt *ad tempus*.

His positis,

Titius ab Episcopo Tornacensi litteras accipit, quibus approbatur ad confessiones excipiendas *personarum utriusque sexus, non tamen religiosarum*.

Dum in publica ecclesia confessarii munere defungitur, fideli-

bus reliquis se adjungit *Soror* quaedam, ut aiunt, pertinens ad communitatem civitatis in qua Titius excipit confessiones, sed ad horam egressa e suo monasterio ad aliquod negotium componendum. In pluribus enim Institutis, integrum est Superiorissae facultatem facere exeundi per diem. Titius, audita confessione, absolvit sororem illam.

Postea autem dubitare coepit utrum valide impertierit absolutionem, an contra, defectu jurisdictionis, nulla sit haec absolutio. Cum autem hujusmodi casus facile iterari possint, et, pro valore vel nullitate talis sacramentalis iudicii, variare debeat officium inquirendi de conditione religiosarum quae in ecclesia publica accesserint ad confessarium, ideo suppliciter (orator) adit Eminentiam Vestram, quatenus dubium sequens solvere dignetur: Utrum Titius in casu valide absolverit praedictam religiosam, an caruerit requisita iurisdictione?

Quod si invalide absolverit, quomodo se in posterum gerere debeat si inter poenitentes animadverterit monialem; id est, qua cura interrogare debeat de adiunctis in quibus versetur accedens *Soror?*

S. Poenitentiaria ad praemissa respondet: *Ratione habita prioris statuti, Titium valide absolvisse: quoad interrogationes vero faciendas, nisi prudens suspicio suboriatur quod poenitens illicite apud ipsum confiteatur, posse confessarium a supradictis interrogationibus abstinere.*

Datum Romae in S. Poenitentiar. die 7. Febr. 1901.

E SACRA CONGREGATIONE RITUUM.

I.

PRAECEPTO SATISFACIUNT QUI MISSAM AUDIUNT IN CAPELLA FIXA IN NAVIBUS.

Quum nuper declarata sit uti publica pro navibus, capella fixa in navibus, et cum non raro contingat, quod dum naves in portu inveniuntur, familiae navigantium et officialium aliaeque personae, diversis ex causis eas adeant: hodiernus cappellanus primarius Societatis Transatlanticae Barcinonensis, Sacrorum Rituum Congregationi sequens dubium pro opportuna declaratione humillime exposuit, nimirum:

Utrum omnes qui in dicta Capella Sacrosancto Missae sacrificio adstant, illud audire valeant in adimplementum praecepti de Sacro in festis audiendo.

Et Sacra eadem Congregatio, referente infrascripto Secretario, exquisito voto Commissionis Liturgicae, proposito Dubio respondendum censuit:

Affirmative, juxta Decretum. Vicen diei 4 Martii 1901. Absque speciali indulto.

Atque ita rescripsit die 10 Maii 1901.

D. *Card.* Ferrata, *S. R. C. Praefectus.*
D. Panici, Archiep. Laodicen., *Secretarius.*

II.

Electrica Illuminatio super Altari prohibita.

Rmus Dnus Thomas Heslin, Episcopus Natcheten. a Sacra Rituum Congregatione sequentis dubii declarationem humiliter expetivit; nimirum:

Quum Sacra Rituum Congregatio in una Novarcen. 8 Martii 1879 prohibuerit illuminationem ex *gaz* una cum candelis ex cera super altari, ob paritatem rationis et sub iisdem circumstantiis censerine potest vetita etiam illuminatio electrica?

Et Sacra eadem Congregatio, referente subscripto Secretario, atque audito voto Commissionis Liturgicae, rescribere rata est: *Affirmative* ad tramites Decretorum 8 Martii 1879 et 4 Junii 1895. Atque ita declaravit et rescripsit die 16 Maii 1902.

D. *Card.* Ferrata, *Praef.*
L. ✝ S. D. Panici, Archiep. Laodicen., *Secr.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

I.

De Missae celebratione in navibus.

DECRETUM

Ad removendos abusus, quos circa Missae celebrationem, durante maritimo itinere, non semel occurrisse relatum est, EE.

ac RR. S. Congregationis Propagandae Fidei Patres in comitiis generalibus die 24 ultimi elapsi mensis Februarii habitis, omnibus mature perpensis, decreverunt ut infra: omnibus videlicet Missionariis suae iurisdictioni subiectis et speciali indulto fruentibus celebrandi in mari sacrosanctum Missae Sacrificium praecipiendum esse, quemadmodum per praesens Decretum S. Congregatio praecipit, ut, quoties eo privilegio utuntur, sedulo et religiose servent praescriptas regulas, in ipso apostolicae concessionis rescripto apponi solitas. Videant nempe, utrum mare sit adeo tranquillum, ut nullum adsit periculum effusionis Sacrarum Specierum e calice; curent ut alter sacerdos, si adfuerit, rite celebranti adsistant; et si in navi non habeatur Capella propria vel altare fixum, caveant omnino Missionarii ne locus ad Missae celebrationem delectus quidquam indecens aut indecorum praeseferat: quod certe eveniret, si augustissimum altaris mysterium in cellulis celebraretur pro privatis viatorum usibus destinatis.

Porro huiusmodi EE. Patrum sententiam infrascriptus Cardinalis Praefectus vigore specialium facultatum sibi a SSmo Dno Nostro Leone div. prov. PP. XIII concessarum, nomine et auctoritate Sanctitatis Suae die 25 supradicti mensis Februarii ratam et adprobatam esse declaravit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide hac die 1 mensis Martii 1902.

M. *Card.* Ledochowski, *Praefectus.*
Aloys. Veccia, *Secretarius.*

II.

Extractio Foetus Immaturi.

Illme ac Rme Dne:

R. D. Carolus Lecoq Decanus Facultatis Theologiae in ista Universitate Marianopolitana per literas diei 12 Martii anni 1900 sequens dubium proponebat circa interpretationem resolutionum S. Officii quoad liceitatem extractionis chirurgicae foetus immaturi; "Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos nondum exacto sexto mense post conceptionem."

Curae mihi fuit fatum dubium solvendum transmittere eidem

Supremo Tribunali S. Officii. Illi vero Emi ac Rmi Patres *Cardd. Inqq. Genles* in congregatione fer. IV die 5 vertentis mensis Martii, post maturam rei discussionem sequens emanarunt responsum: "Negative juxta Decretum fer. IV, 4 Maii 1898, vi "cujus foetus et matris vitae quantum fieri potest, serio et oppor- "tune providendum est; quoad vero tempus, juxta idem Decre- "tum, Orator meminerit, nullam partus accelerationem licitam "esse, nisi perficiatur tempore ac modis, quibus ex ordinarie con- "tingentibus matris ac foetus vitae consulatur. — Praesens vero "decretum expediatur per Ordinarium."

Haec habui quae cum Amplitudine Tua hac super re, pro meo munere, communicarem. Et precor Deum ut Te diu suspitet.

Amplitudinis Tuae Addictissimus Servus

M. *Card.* Ledochowski.

Romae die 20 Mart. 1902.

R. P. D. Paulo Bruchesi, *Archiepiscopo Marianopolitano.*

III.

Circa un dubbio relativo alla translazione della Festa del Santo Titolare ai una chiesa.

Illme ac Rme. Dne.:

Per litteras diei 11 Januarii mihi datas quoddam dubium ab Amplitudine Tua proponebatur circa translationem solemnitatis externae Festi Sancti Titularis cujuslibet ecclesiae in minoribus locis. Cum hujusmodi dubium ad Sacram Rituum Congregationem, prout opus erat, delatum fuerit, haec respondit per Rescriptum, quod hisce adnexum Amplitudini Tuae transmitto.

Interim Deum precor ut Te diu sospitet.

Amplitudinis Tuae Addictissimus Servus

Pro Emo Card. Praefecto, Aloisius Veccia, *Secr.*

Roma, *16 Maggio 1902.*

R. P. D. Henrico Gabriels, *Episcopo Ogdensburgensi.*

E SACRA CONGREGATIONE RITUUM.

Postulato Rmi Dni Episcopi Ogdensburgensis quoad translationem solemnitatis externae Festi Sancti Titularis cujuslibet ecclesiae in minoribus locis: "Utrum hujusmodi solemnitas translata in Dominicam ipsum Festum proxime sequentem gaudeat privilegio unicae Missae propriae de eodem Sancto Titulari?" Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: *Negative* nisi constet de expresso atque speciali Indulto Apostolico. Atque ita rescripsit die 22 Februarii 1902.

D. *Card.* FERRATA, *Praef.*

L. † S. D. PANICI, *Archiep. Laodicen., Secr.*

E S. CONGREGATIONE INDULGENTIARUM.

CONCEDUNTUR INDULG. PIAM INFRASCRIPTAM JACULATORIAM RECITANTIBUS.

LEO PP. XIII.

Ad perpetuam rei memoriam. Supplices ad Nos adhibuit preces Venerabilis Frater Guilelmus Episcopus titularis Porphyreonius Sacrista Noster, ut nonnullis indulgentiis ditare velimus hanc invocationem, *Mon Dieu, mon unique bien, Vous êtes tout pour moi, que je sois tout pour Vous.* Nos, qui pro Pastorali Nostro officio fidelium pietatem fovere et excitare studemus, piis eiusdem Venerabilis Fratris votis libenter obsecundantes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, universis et singulis utriusque sexus Christifidelibus, qui quotidie mense integro, supradictam invocationem quolibet idiomate, dummodo versio sit fidelis, devote recitaverint, et uno eiusdem mensis die ad cuiusque arbitrium sibi eligendo vere poenitentes et confessi ac S. Communione refecti, quamlibet Ecclesiam seu Oratorium publicum devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Prae-

terea eisdem fidelibus qui corde saltem contriti, quolibet anni die, memoratam invocationem devote recitaverint, tercentum dies de iniunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus christifidelium, quae Deo in caritate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur iuxta Decretum ab eadem Congregatione sub die XIX Januarii MDCCLVI latum et a Benedicto XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum: atque volumus ut earumdum harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIII Martii MCMII, Pontificatus Nostri An. XXV.

ALOISIUS *Card.* MACCHI.

L. † S.

Praesentium litterarum exemplar delatum fuit ad hanc Secretariam S. Congris Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Sec.ria die 17 Martii 1902.

IOS. M. *Can.* COSELLI, *Substitutus.*

L. † S.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION, replying to a question regarding jurisdiction to hear the confessions of Religious outside their convents, says that any confessor who is authorized to hear confessions in the diocese may hear the Religious who come to him in his own church.

II.—S. CONGREGATION OF RITES :

1. Decides that the obligation to hear Mass is fulfilled by all those who assist at the Holy Sacrifice said in an oratory aboard ship.
2. Prohibits the use of electric lights on the altar proper.

III.—S. CONGREGATION OF THE PROPAGANDA :

1. Prohibits the use of private cabins of passengers aboard ship for the celebration of Mass.
2. Declares illicit the forcing of premature birth or the extraction of an ectopic fœtus before term of viability. Any operation which aims at or directly threatens the life of either mother or child is unlawful.
3. Transmits to the Bishop of Ogdensburg a decision of the S. Cong. of Rites stating that titular feasts of churches throughout the country may not be transferred to the Sunday following, without a special Indult to that effect from the Holy See.

IV.—S. CONGREGATION OF INDULGENCES grants to all who devoutly recite daily for a month the ejaculation: "O God, my only good; Thou art all mine; grant that I may be all Thine!" a plenary indulgence, on the day on which, having received worthily the Sacraments of Confession and Communion, they shall visit some public oratory and there pray for the usual intentions. An indulgence of three hundred days is granted to all the faithful who shall devoutly make the same ejaculation on any day of the year. All these indulgences are applicable to the suffering souls.

THE PROVINCIAL OF THE DOMINICANS AND THE ADVERTISEMENT OF THE PURGATORIAN SOCIETY.

To the Editor of THE ECCLESIASTICAL REVIEW *and* THE DOLPHIN:

I doubt not that you will give place to a few lines in explanation of the advertisement of the Purgatorian Society which recently appeared in *The Rosary Magazine*.

No one detests more than I do any species of "spiritual blackmail," and that I have this detestation in common with the Fathers of my Order generally will be borne out, I think, by all the pastors for whom we ever gave missions or retreats. I knew nothing of the advertisement in question until I noticed the communication of "L. A. N.," in the REVIEW. Our advertising agent in New York is a layman. He makes up the advertising pages each month and sends them to the foreman (also a layman) of the Rosary Press in Somerset, Ohio. Both of these men have the confidence of the Fathers, and are in the habit of referring doubtful advertisements to one of the Fathers in charge. Of course, they would scarcely question the advertisement of the Purgatorian Society since it appeared over the signature of a priest. I regret to be compelled to make the admission that this priest was, to say the least, imprudently zealous. He acted without authority, not even consulting his local superior. He holds no position in his Order, is not even pastor of the church which he seeks to aid by his proclamation.

I could not blame your correspondent for objecting to the advertisement, but had he lodged his protest with me or with the

editor of *The Rosary Magazine*, he would have found it unnecessary to go any further. In that case, he could have honestly signed his name; his complaint would have been gratefully received; he would have been recognized as a sincere friend of Church and religion; he would have made a fraternal correction in a Christian way, and he would not have created the suspicion of being actuated by unworthy motives.

The statement, "the Fathers usually recommend this publication [*The Rosary Magazine*] at their retreats and missions," is untrue.

Another falsehood is found in "L. A. N's." assertion that "Brothers of their Order go around, house to house, in the parishes where the missionaries have been active."

We have Brothers who solicit subscriptions for the *Magazine* throughout the country, but their work has no connection with that of the missionaries. All of our Fathers are forbidden to recommend *The Rosary Magazine* on missions.

Respectfully,

L. F. KEARNEY, O.P., *Provincial.*

TITULAR FEASTS OF OUR CHURCHES.

In the *Monita* of the *Ordo* used in several provinces in the United States, such as Baltimore, New York, Philadelphia, etc., it is stated that the celebration of titular or patronal feasts of churches in which the solemn services cannot be held on the day of the feast itself, the same might be deferred to the Sunday following. In that case one Mass (Votive) is chanted for the titular feast, unless the Sunday be a Double of the First Class.

As we could find no official sanction for the above practice, except the fact that it appeared in the *Ordo*, we consulted the Right Reverend Bishop of Ogdensburg as to the probable reasons of this interpretation, since he in a volume on the Rubrics, *Rubricae Mechlinienses*, appeared to endorse this view. Dr. Gabriels, finding that there was no explicit authority for the statement, undertook to present the *Dubium* to the S. Congregation of the Propaganda. The latter referred the matter to the S. Congrega-

tion of Rites, which returned the decision that the transferring of titular feasts is not authorized without a special Apostolic Indult. The *Ordo* therefore needs correction, until a general Indult has been obtained from Rome; which, if done, would greatly facilitate the celebration of titular feasts with becoming liturgical solemnity both for our clergy and people throughout the States.

We print in our *Analecta* the Rescript of the S. Congregation referred to, together with the letter addressed to the Bishop of Ogdensburg.

"CATHOLIC DANCES,"

THEIR QUIET TOLERATION AND THEIR VAUNTED PUBLICATION.

To the Editor of THE ECCLESIASTICAL REVIEW:

When a brother custodian of "Religion's sacred fires" guards his trust according to his own conscience, even though his methods differ from mine, I may have no right to find fault. But if the smoke of those "fires" blows in my direction, to the detriment of my discipline and the confusion of my flock, surely my giving some account of the faith that is in me, cannot be construed into any assumption on my part of superior wisdom or piety, or as meddlesome impertinence.

Now, I wonder how Catholic papers can consistently and conscientiously make a practice of publishing emblazoned accounts of dances and balls given by Catholic societies and under Catholic auspices. Catholic papers, persistently and rightly, I think, insist on the importance of the apostolate of the Catholic press. While the readers of Catholic papers may not accept as doctrine every salutary statement they see in a Catholic paper, most of them will, probably, accept as "gospel truth," from which there is no appeal, any declaration or suggestion favoring greater amplitude in a matter of coveted liberties.

Some time ago one of my Reverend neighbors was reported as having declared that his parishioners might dance all they wished. Knowing by experience that this man weighs the moral bearing of his words, I felt entirely safe in absolutely denying the report as it stood, and I soon found that he had said nothing of the kind. Such a declaration from a pastor would, it seems to me, unneces-

sarily encourage a practice which, given the reins, soon runs to the devil, and would considerably embarrass parents who conscientiously keep their sons and daughters away from such places of amusement.

But, if such a declaration from a pastor were imprudent, is not the publication of such amusements in a Catholic paper likewise imprudent? Let a pastor see fit publicly to denounce dancing in his parish, while his hearers read reports in Catholic papers of balls and dances under Catholic auspices, and they will probably conclude that their pastor is rather old-fashioned or fanatical, too young or too old to know better.

Of course there is no dearth of authority, sacred and profane, ancient as well as modern, in support of the pastor's position. Several councils of the Church have anathematized dances, and the Council of Laodicea forbade them even at weddings. The Council of Trent forbids clerics under pain of mortal sin to be even present at any. The good and learned St. Charles Borromeo called dances "a circle of which the devil is the centre and his slaves the circumference." St. John Chrysostom denounced them as "a school for impure passions." Many more similar texts might be adduced. Nor are these at variance with Holy Scripture, which says anent this subject, among other uncomplimentary things: "Use not much the company of her that is a dancer, lest thou perish."—*Ecclus.* 11: 4.

Should it be suspected that the saints are not competent judges in a matter of this kind, profane and heathen authors may be found galore, to testify to the same effect. Sallust, for instance, himself a dancer, and anything but a saint, declared of a certain Roman lady, that "she danced too well for an honest woman." Even applied in our day these words are not without some truth, at least.

Certainly, there is no disputing the theory that dancing under favorable circumstances may be tolerated, and that even waltzing may be done decently. Yet, may we not say, in the words of Dr. Cook, author of *Satan in Society*, that waltzes at their best are, to put it mildly, "subversive of that modest reserve and shyness, which in all ages has proved the true ægis of virtue"? Whence, one might ask, has Terpsichore the right, under the pal-

liating title of "fashionable grip," to sanction liberties and poses that would be accounted rude indecencies, to say the least, under any other auspices?

Of course so long as theory says that some dances may be innocent, on goes the dance—the St. Vitus' dance, the Tam O'Shanter dance, and the innocent dance. But it is one thing quietly and restrictedly to tolerate dancing, and quite another thing to herald and trumpet such toleration to a public only too apt and eager to accept the liberty and ignore the restriction.

The above are only cursory jottings that may, it is hoped, have a tendency to dampen the ardor of such as profess an unbounded confidence in the entire innocence of the Terpsichorean "flow of soul." Those wanting still more dampening on the safe side of the subject, will probably find themselves well repaid by a perusal of the excellent little pamphlet, by T. A. Faulkner, quondam champion dancing master of the Pacific coast, entitled, *From the Ball-room to Hell*, which is not only thorough and scientific, but also up-to-date, and will remain so as long as the dancers continue invested in frail human nature.

C. P. B.

THE IMMACULATE CONCEPTION IN CHRISTIAN ART.

The thought of Mary's sinlessness from the first moment of her earthly existence has caused Christian genius to picture her in a form which abstracts from her maternal relations and presents her simply as the highest ideal of virginal womanhood. If the image of the "Mother and Child" leaves upon us the impression of her sympathy, and awakens confidence in her maternal care, the chaste beauty of Mary's lightsome figure as the *Immaculata* amid the stars of heaven is calculated to lift up our hearts with admiration, and to elicit the desire that it might be given to us some day to live in the sweet companionship of her sublime virtue.

No school of artists has ever realized the beauty of this virginal concept so well as the Spanish painters of the sixteenth century; and among them Bartolomé Murillo stands as leader and prince. It is pleasant to think that his genius for painting sweet pictures of the *Immaculata* was developed by American

traders from Mexico and Peru, who bought the young painter's small canvases exhibited in the booths on the grand piazza of Sevilla. They knew that they could readily dispose of these pictures to the converts in the cities of the New World, and they felt that it would bring a blessing on their trade to spread the devotion to the Madonna. But back of this demand for pretty pictures of the Virgin Queen of Heaven there was another influence which formed the "Painter of the Conception" and the school to which he belonged. These Spanish artists of the sixteenth century lived in an atmosphere of inspiring traditions. Murillo's father, as well as Juan de Castillo, a relative and his earliest instructor, were contemporaries of the great Spanish saints. They could tell the youth of the wondrous things said and done by Peter of Alcantara, John of Avila, Teresa, John of God, Francis Borgia, Louis of Granada, Bartolomio of the Martyrs, and, loveliest of all, by the little Luigi, Count of Gonzaga. Luigi, the devout boy from Lombardy, was one of the comely pages that attended Princess Donna Maria at the Spanish Court; and those who had seen him in Madrid remembered the evening hours of May in the chapel, where he might be seen kneeling on the altar steps before the statue of the sweet Madonna. And the missionary Fathers who returned to Sevilla from the far-away land of Peru too could tell young Bartolomé of a maiden Saint, Maria Rosa of Lima, who had gone to heaven the very year of little Murillo's birth, all enamored of the Madonna, so that the Indians spoke of her as an angel of the Virgin Queen.

This breath of a sainted atmosphere throughout the Castilian domain seemed to act upon the temperament of the whole nation, and produced that delicate perception of Mary's beauty as the *Immaculata*, which not only characterized the art of painters like Murillo, but may be recognized also in the artistic and literary products generally of that age. They carry our vision into the region of mystic beauty, creating a unique halo which surrounds the figure of Mary and lends to it a character distinct from her dignity as the Queen of Mothers.

Murillo's picture of the "Immaculate Conception" is probably the most familiar and at the same time the most perfect presentation of the subject which we can imagine. He painted the same

theme on a large scale more than twenty times. The best copies, with slight variations in form, are in the museums at Madrid, Sevilla, and Paris. It is said that his daughter Francesca, who afterwards became a nun, served him as a model; but we know how the beauty of her mother had first captivated the artist's fancy whilst he painted the altar-piece in the church at Pilas.

Some writers have seen in Murillo's picture of the Immaculate Conception throning upon the crescent a suggestion of the triumph of Christian virtue over the Moorish power symbolized by the half moon. But it is clear that the leading motive of the picture is suggested by a passage in the Apocalypse of St. John.[1] The beloved disciple, wrapped in prophetic vision of the future Church of Christ, sees in the heavens the magnificent image of "a great sign"— of "a woman clothed round about with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Simultaneously he describes a serpent, or rather a dragon lying in wait for the offspring of the woman that he might devour it. The whole scene is presented to St. John as if it had occurred before the creation of man, in the midst of the angels, who thereupon began to be divided in their allegiance to God. "And there was a great battle in heaven; Michael and his angels fought with the dragon . . . and the dragon was cast out, the old serpent who is called the devil . . . who seduceth the whole world." Then the holy seer hears a voice: "Now is come salvation and strength . . . and the power of Christ."[2]

Like all prophetic allusions of the Sacred Text to the Church of Christ, this vision finds a most ready application to our Blessed Lady. Hence the Immaculate Conception is represented in form of the Virgin modestly composed, her hands gracefully crossed upon her chaste bosom, the whole figure clad in a white robe, with the blue mantle suggesting "heavenly protection" lightly wrapped around her, and a golden flood of celestial brightness flowing down upon her. She is apparently supported by the crescent floating amidst the clouds, whilst her foot is set upon the head of the serpent which writhes on the earth beneath. All these notes are symbolical and point to the sinless conception of Mary, to her singular power over Satan and earthly concupis-

[1] Ch. 12: 1. [2] *Ibid.*

cence, and to the exalted position which she holds in consequence of these prerogatives among devout Christians. Mgr. Malon, Bishop of Bruges, has very elaborately explained the details of these elements to be found in most pictures of the Immaculate Conception.[3] He shows that true artistic sense forbids the introduction of any symbol that indicates the ordinary virtues which we honor in the saints. Hence there are not to be found in these pictures such emblems as the lily, or the crown (except the twelve stars), or the Holy Child.

The white robe indicates the immaculate purity of Mary's life. The blue mantle, which lightly floats about the figure, caught by the breezes of heaven, expresses her separation from earthly attachments; she was wrapt up, so to speak, in the azure mantle of heavenly contemplation, which bore her aloft under the gentle breath of Divine inspiration.

The twelve stars about her head denote her special dignity, which unites in itself all the gifts of the Prophets of the Old, and of the Apostles of the New Law. If the just, that is, the saints, are to shine like stars, she is to shine with a brilliancy surpassing them all, for she is the Queen of Saints, of Prophets, and of Apostles, who represent the combined perfection of the heavenly host. Murillo omits this halo of stars; but he does so without prejudice to the beauty of his subject, for the golden splendor of the light with which he surrounds our Blessed Lady would make the brightest star to pale away. Other painters, though they might, like C. Müller, match Murillo's Madonna in the sweetness of expression, fail in this power of suffusing a heavenly light about her fair form that makes her transfigured body float into the celestial realms on a rich translucent atmosphere.

Murillo also omits the image of the dragon which has served other artists to emphasize the contrast between the chaste sinlessness of the Immaculate Queen and the wiles of Satan, who was the cause of the first transgression. But here too Murillo is superior to the ordinary master. His Virgin Queen is born aloft by a throng of joyous angels, child-like figures that suggest the sin-

[3] *Iconographie de l'Immaculée Conception de la très Sainte Vièrge Marie, ou de la meilleure manière de répresenter ce mystère.* Par Mgr. J. B. Malon. Bruxelles: Goemaere. 1856.

lessness of early innocence. The only suggestion of contrast comes from the dark clouds that form the lower background of the picture, and thus supply the artistic element represented by the dragon without marring the happy atmosphere which the figure of the Immaculate, "all fair," inspires. For this reason Murillo's pictures have sometimes been called the "Ascension of the Virgin," to distinguish them alike from the image portrayed in the Apocalypse and from the "Assumption," in which latter the Eternal Father or Holy Trinity is frequently presented in order to express the act of receiving our Lady into heaven, whilst the symbols of the crescent and the serpent are omitted. No painter has ever so completely exhausted this difficult theme, preserving at the same time absolute simplicity of composition, as did Murillo, the devout lover of our Blessed Lady. There have been critics, like Cartier, who have found fault with the drawings of Murillo's figures, and others who have failed to realize the lofty concept which from the religious point of view the picture presents; but there is only one opinion regarding the marvellous effect of his coloring, which gives to his pictures of the *Immaculata* an almost supernatural character: the whole image seems as if it were melting away, so to speak, from the earthly to the region of the purely ideal and heavenly.

MASS STIPENDS BY TESTAMENTARY BEQUEST.

Qu. A wealthy parishioner leaves to a number of the clergy whom he wishes to befriend a bequest of several thousand dollars for Masses. One of the legatees, pastor of a poor country parish, receives five hundred dollars. The number of Masses to be said is not stipulated in the will. Hence the priest believes himself justified in interpreting the mind of the testator regarding the number of Masses to which he is bound as legatee, by the custom which the deceased had of offering about five times the regular amount set by the diocesan statutes for Masses requested by him. Can the priest justly interpret the terms of the will so as to fulfil the obligation of stipendiary by saying one hundred Masses?

Resp. The legatee who, knowing the habit of the deceased during life of bestowing generous stipends, assumes that the tes-

tator meant to be equally generous after death, *may be correct* in his interpretation; but this does not appear to give him warrant, either in law or in conscience, to act upon the assumption in the execution of the bequest.

The terms of a written testament are taken to declare the just will of the testator, who is supposed to have made use of conventional language and to have realized the effect of such language in a legal instrument. It is a canonical principle, accepted in jurisprudence generally, that when the language of the testament is actually ambiguous, its normal *interpretation follows the law and custom of the society in which it is executed*, rather than the assumption of private or individual motives.[1] This applies mainly to the *forum externum*. Now as to the obligation in conscience, which devolves upon the executor or legatee to carry out the terms of the will, it may indeed happen that the words of a testament do not convey the exact expression of the testator's will, as known to those who are familiar with the motives that prompted its provisions. But in that case, when there is question of bequests for pious or religious uses, the Council of Trent insists that the matter be decided only by the Bishop and *not by the executor or an individual legatee*. "Episcopi possunt voluntatem testatoris interpretari, ita tamen ut commutatio proprie dicta non verificatur."[2] The Bishop is the interpreter of the will, though never to such an extent as to exempt the legatee from a clearly expressed obligation. The reason of such limitation is obvious; for if the construction of a legal will were left to the judgment of the legatee to act on the sole probability of motives which are supposed (rightly or not) to have actuated the deceased, numerous abuses would at once arise to violate the testamentary dispositions, and to lead to misapplication and injustice in practice.

Where the legatee is *certain* of the disposition of the testator, because he has an express verbal or other assurance, though this be not contained in the will, there he is free to interpret the written instrument accordingly, and in his own favor. But is the legatee *certain* of the testator's intention in the present instance?

[1] *Cf.* Lehmkuhl, *Theol. Moralis*, Vol. I, n. 1168, ii.

[2] Trid. XXII, 6, 8.

We think not. The deceased had indeed the invariable custom of giving a stipend larger than that fixed by the ordinary statute or by custom. But it is a well-known fact that personal contact influences the manner of our charity, and that a direct intercourse with authority induces generosity which at other times might limit itself to the required fulfilment of a law or custom. This truth is demonstrated by the method which leads pastors to collect personally from their people instead of making merely the appeal and of sending the ordinary collectors to gather the results. The gift made to the priest, hand to hand, even by those who are not sordid or actuated by mere human respect, is usually greater than what would be laid by from a simple sense of duty.

Hence we believe that the obligation of saying the Masses, when a number is not clearly defined by the terms of the will, should be regulated not by the individual view but by the statute law of the diocese and ordinary custom of the locality, just as in all other cases where a sum of money is left for Masses indefinitely.

ELECTRIC LIGHTS IN CHURCHES.

In a recent letter the Sacred Congregation of Rites answers a request from the Right Rev. Bishop of Natchez, as to the lawfulness of using electric lights on the altars of our churches. The document is in fact merely a repetition of a decision given by the same Congregation under date of June 4, 1895, stating that electric lights may not be used on the altar in place of liturgical lights, which must be of pure wax; but that there is no objection to their use for lighting dark churches, or for ornament—provided this be done in a becoming way, and so as to exclude anything like imitation of spectacular or theatrical show.

At first sight the distinction between *lights for the purpose of worship* (*ad cultum*) and *lights for decoration or ornament* may not be very apparent, since all decoration in the church and around the altar has for its purpose to express our worship. What is really meant by the decree is that the splendor of the decoration should not lead us to identify it with the *object* of our adora-

tion. We can imagine the lights on the altar artificially so arranged as to make us lose sight of the six wax candles with their sacrificial symbolism, thus making of the *altar of sacrifice* a sort of showy repository. Here the splendor of the decoration would obscure the characteristic features of the Catholic worship, in which the altar of the Holy Sacrifice is ever the central idea. Or again, the arrangements of artificial lights may be made to produce effects which make an unreality of simple faith. Thus, if a strong light were placed behind the Sacred Host so as to give the impression that such light issued in a manner from the Blessed Sacrament, it might mislead the simple-minded into superstition, and lessen the sincerity of our faith, which is given despite the impression made on the senses:

> Visus, tactus, gustus in te fallitur
> Sed auditu solo tuto creditur.

A display of lights, artificially arranged in such a way as to attract attention to itself rather than to the centre of worship, which is the Real Presence, would be an abuse in so far as it casts into the background what is the most important and central object of our faith and actual adoration. People would say: "Look at the lights on the Tabernacle!" instead of "Look at God in the humble Host!" To argue that the artificial splendor of the decoration serves mainly to enhance the act of adoration is to substitute a motive for an effect. If it were true that the glare and display of artistically arranged lights around the Sacred Host had the same effect upon the average spectator or worshipper as the little red flame of the solitary sanctuary lamp, then it would be proper to make such display; but as a matter of fact this is not the case. We are not told that the little Babe of Bethlehem sought to inspire faith in His Divine Personality by donning the angelic splendors that had drawn the shepherds to seek Him. And we cannot imagine St. Joseph to have attempted any trick of decoration to impress the visitors to the cave with the splendor of the Son of God, whatever splendor there might have been in the gifts of those who surrounded Him. In the same way the Church refrains from all attempt of decoration which might withdraw the soul from the act of faith by transferring it to admira-

tion for the splendor of display. Her gifts and ornaments are, indeed, both a means to draw the adorers to the Divine Presence, and also to serve as an expression of her own appreciation of what is due to Him who is our King. But the theatrical arrangements which are calculated to impress the spectator, making him lose sight of the humble presence of the Host and of the sacrificial character of the altar, actually lessen faith in proportion as they cease to be anything more than evident expressions of gratitude and worship.

We do not, indeed, wish to make the impression that electric lights are out of place round about the altar or in the sanctuary; but the arrangement should always leave the sacrificial altar with its wax candles a distinct feature undisguised by the ornamental illumination that adds beauty to the house of God.

THE FRIARS QUESTION.

Scripta manent. The printed utterances of our Catholic journals on the subject of the "Philippine Friars" show that editors also may be deceived. Whilst it is always possible and good form to acknowledge an error, there is little or no apology to be made and accepted for wanton personal attacks upon high officials, whether in the State or in the Church, made on the basis of partial and uncertain reports. Such irresponsible language is likely to lower the estimate which many unprejudiced Americans have of the Catholic Church, and it is also apt to defeat the purpose of benefiting the interests of the Friars by provoking the just resentment of the officials in whose hands the settlement of the difficulties is placed. Rome in its dealings with the Taft Commission has shown a very different spirit—altogether temperate and conciliatory, without sacrificing any principle. And Rome is in possession of the facts. That ought to be a lesson to those who are responsible for the reckless charges of bigotry against persons who in fact have shown themselves well-disposed to see justice done to Catholics, whilst they were not blind to the actual condition of things in the Philippines. Some of those things are humiliating enough, and they suggest that we would do well to look to things that need correction in our own camp. There is

no gain to the Catholic cause from the practice of white-washing ruins under the plea that they were at one time destined to and did serve as part of the grand structure of the Church. The decayed material should be thrown out of the Church, and it behooves us who dwell in the Church to do it.

Science.

THE INCANDESCENT GAS MANTLE.

It is to-day an accepted theory that the light-giving power of the gas flames employed in artificial illumination depends on the presence of highly-heated solid matter. When the air-supply is much restricted, a hydrocarbon flame smokes strongly. The temperature is comparatively low, as part of the heat energy liberated must be sacrificed to effect the decomposition of the gas. This reaction, therefore, takes place at the expense of the luminous efficiency. The light is most intense when as much carbon is separated as can be wholly burned in the flame. An increase in the supply of air is required to effect this oxidation. The greatest heat, on the contrary, is developed when a still larger volume of air is mixed with the gas in such a proportion that the flame has a minimum volume. In this case no carbon is set free and the flame is nearly invisible.

It is obvious that our modern highly-perfected incandescent mantle light differs only in the character of the solid matter, and in the way in which it is introduced into the flame.

This mode of producing light can be traced back to 1826, when Lieutenant Drummond, of the British Navy, first used the calcium light in geodetic survey operations. Sir Goldsworthy Gurney was the inventor. When, however, large dense masses of lime are employed as in this method, no ordinary flame can concentrate heat enough to produce incandescence, and hence the oxy-hydrogen jet must he used.

Experiments have shown that a mixture of these gases can be burned at but a limited rate. A jet of large cross-section is either unsafe or inefficient; while a small one cannot be urged beyond a certain pressure limit, as the flame is thereby blown out. One thousand candle-power has been claimed for the calcium light. More conserva-

tive estimates place the figures at eight hundred. In ordinary practice about one-half of this is attained.

Ten years later Talbot published the fact that a piece of cloth soaked in calcium chloride solution would produce a powerful luminosity to an alcohol flame. This was the germ of incandescent lighting, *i. e.*, saturating a combustible fibre with salt of a metal, burning off the organic matter, and leaving a skeleton of the metal in so finely a divided condition that when subjected to the heat of an ordinary non-luminous flame it becomes incandescent.

While all solid bodies, if heated enough, give off light, a certain class of substances possesses this emissivity in a high degree. The majority of these are the oxides of a series of metals known as the metals of the earth. "Earth" is the general name attached to these compounds. This emissivity may depend to some extent upon the fact that they can bear high temperatures without dissipation; but this is certainly not the whole reason. They seem to stand in some as yet obscure relation to radiant energy.

Calcium sulphide, for instance, phosphoresces vividly in the dark. This substance is better known as Balmain's or luminous paint. The only satisfactory Röntgen ray screen depends upon calcium and barium salts. Vivid phosphorescence is not uncommon when compounds of many of these metals are subjected to "cathode rays," *i.e.*, the peculiar radiation given off at the negative pole or "cathode" when an electric discharge occurs in extreme vacua.

Among metals not belonging to this group of "earths," zinc and chromium furnish analogous compounds.

The simple elements are not ordinarily refractory enough to serve a useful purpose as radiants. Carbon and platinum are notable exceptions. In intrinsic brilliancy the "arc" light surpasses all others. The arc, however, is itself non-luminous: the light is really due to incandescent carbon.

In 1840 Cruickshank took out a patent for a cage or basket of fine platinum wire to be suspended in a non-luminous flame. He found that coating the wire with magnesia improved the light, but he could not succeed in making the coating adhere. In 1878 Edison experimented with a similar process at a time when he was making efforts to utilize platinum, in the electric glow lamp. All attempts, however, in this direction have proved failures. The fusion point of platinum is too near that of proper light-giving incandescence, and moreover it deteriorates gradually if subjected to prolonged heating in a gas flame.

These early platinum mantles were heated by alcohol flames, or by the combustion of water-gas. This gas was produced by passing steam over burning coal. About this time Bunsen, in Heidelberg, invented the now familiar burner which goes by his name. The invention has done more for the gas industry than any other invention or discovery connected with it.

Lime and magnesia proved not refractory enough. The former absorbed moisture and crumbled when not in the flame, and the latter contracted and volatilized in its heat. Clamond moulded threads from a magnesia paste, and formed them while plastic into mantles or cones. He experimented for a time with inverted burners, the flames being driven into the burners from above. Bergemann, in 1852, noticed that thorium oxide gave when heated a brilliant greenish light. From this it may be inferred that the story how Auer von Welsbach came to invent the modern mantle light is improbable. It is said that while he was working with solutions of thoria in Bunsen's laboratory, the liquid boiled over and evaporated on the ragged edges of the asbestos mill-board which was placed under the beaker. The flame lapping over the edges caused the oxide to give off a brilliant light. It must be taken for granted that Bunsen and Welsbach knew the properties of the earths before the latter started on his seven years' course of experiment which resulted in his patent of 1885. Oxide of zirconium or, more simply, the "earth" zirconia, was the basis of his first mantle. Lanthana and yttria formed one-sixth each of the composition. The zirconia mantles were a commercial failure. They shrunk seriously, had no cohesion, and four candle-power per cubic foot per hour of gas consumed was their average luminous efficiency. He tried thoria next, and found himself on the road to success. Welsbach had the idea that pure thoria possessed a high emissive power. Rigorous investigation, however, proved it to be very inferior in this respect; it gave less than one candle-power per cubic foot of gas.

He soon perceived that though this substance had all the desirable qualities as a basis of the mantle's structure, the real incandescence was due to an impurity. Much painstaking research revealed that this "impurity" was the "earth" ceria. When it was present to the extent of one per cent. the thoria mantle gave a maximum efficiency. When all conditions are favorable, this may rise to twenty candle-power per cubic foot of gas.

The field to-day is held by the thoria-ceria and the alumina-chromium oxide mantles. The former (Welsbach) fall off decidedly in

emissive power, but they keep their shape excellently and possess remarkable mechanical strength and durability. The latter (Sunlight) are said to maintain candle-power better, but they are liable to more mishaps, owing to shrinkage and fragility. This shortens their life and indirectly affects their candle-power. For it is necessary, in order that this may be maintained, that the mantle, as already remarked, should not work into an eccentric position or become distorted.

Considerations of cost for a long time made it problematical whether the incandescent gas light would become a commercial success. Welsbach's raw material were thorite and orangite, found in Norway. They are crude hydrated silicates of thorium, containing from 50 to 72 per cent. thoria and traces of ceria and other earths. These minerals were rare and costly. At that time monazite, from which to-day most of the thoria is derived, appeared to be still more rare. This mineral contains phosphates of the earths, and thoria is present to the extent of from one to sixteen per cent. Nitric acid is used to extract the thoria. Thorium nitrate as derived from monazite has fallen in price from about two hundred and fifty dollars per pound to five. Diligent search revealed large deposits of monazite in the United States (North Carolina), Canada, Brazil, Siberia, etc.

We have at present no better developed method of obtaining light than to raise the temperature of a solid. The higher this temperature the more light the solid emits. In the flame, therefore, from which heat is derived, the combustion must be as complete, rapid, and concentrated as possible. The design of the burner employed in heating the mantle must meet these conditions. Of the many burners on the market few only are really successful. It is a difficult matter to design one that will make a perfect mixture of gases and burn them with a rigid flame exactly where wanted and in the smallest possible space. This space is that comprised within a moderate depth immediately over the mantle's surface. Bandsept's burner has never been surpassed. The tube is built up interiorly of widening truncated cones, one above the other, bases downward. Air inlet holes are provided about the bases of the cones. Gas enters below through a conical injector so designed as to cause a divergence of the jet. De Mare's is made of two elongated cones with their truncated apices together. The now much advertised Kern burner combines both designs, and yields practically the same photometric results. Where the mantle is to produce its best effect, no burner inferior to these should be used. The object sought in all good burners is control of the proportion of

gas and air, complete mixture of the same, and direct impact of the flame upon the mantle. The mixture must be made while the gases are passing at comparatively high speed through a short tube. A perfect mixture is very likely impossible under such conditions. It is more than probable that the high result of twenty-four candle-power per cubic foot of gas was attained, by the manufacturers who claim it for their mantles, with the aid of devices by which mixture was perfected before the gases arrived at the burner.

When the conditions upon which a high flame temperature depends are not maintained—for instance, by employing a burner of inferior design, or by faulty adjustment of a good one—a curious blackening of the mantle is often observed. When gas is in excess, carbon is liberated and deposited upon the cooler part of the mantle, which is usually the top. Such a deposit can frequently be burned off by supplying more than sufficient air; the unused and highly heated oxygen will reach the deposit and gradually oxidize it. If, however, the burner is not powerful enough, the dissipation may be only partial. If the formation of the deposit be closely watched, it will be observed that its growth from a minute black spot to dimensions which may envelop the fabric for as much as two-thirds of its surface down to the hottest zone, is one of rapid acceleration. It is curiously analogous to the growth of bacilli in a culture medium: one microbe the origin of a multitude. Still more curious is the fact that the influence of ceria upon the mantle's emissivity is accounted for by some physical reactions as those known to be involved in the formation of the carbon deposit. This is ascribed to the catalytic properties of this carbon. By catalysis is meant a chemical process initiated or maintained by the mere presence under the proper conditions of a body which itself is to all appearance in no way altered. Any one possessing a Welsbach may try an experiment in catalysis. This mantle usually is suspended from a loop of fine platinum wire. If after the mantle has been brought to full incandescence, the gas is suddenly turned off and immediately on again, the loop may be observed to continue to glow indefinitely in the cold stream of unburnt gases. In the finely divided state known as platinum sponge the metal does not even need to be previously heated. The well-known Döbereiner self-lighting lamp depends upon this action of platinum upon hydrogen gas. The first effect is one of absorption, or occlusion as it is called in this and similar cases. Platinum occludes several times its own volume of hydrogen. This is equivalent to condensation of the

gas, and according to physical laws reduction of volume, whether accomplished by pressure, condensation, absorption or occlusion, is always attended by a rise of temperature proportional to the diminution of volume. Hence, in a stream of gas and air impinging upon clean platinum, the gas is rapidly condensed at the surface of the metal, and thereby heated sufficiently to enter into combination with the oxygen of the air. This reaction liberates additional heat, and the metal begins to glow. Thus without itself being altered, platinum induces and maintains a chemical reaction.

Now this same property of condensing hydrocarbon is ascribed to ceria, and its existence has been experimentally proved. Upon this fact Dr. Bunte proposes to base an explanation how the small amount of one per cent. of ceria can raise the luminous efficiency of thoria from less than one candle-power per cubic foot to twenty-four. The heat of the flame is supposed to be itself inadequate, but the catalytic action of ceria may cause the temperature at its surface to rise greatly and thus induce brilliant incandescence of the entire fabric. Experiments with thoria gave the evidence that it did not possess catalytic properties. This view, nevertheless, has difficulties. It is not easy to explain why one per cent.—a small quantity—should give the best results. It is here that Dr. Bunte showed that less than one per cent. of free carbon existed in the brightest gas flames. This is, however, by no means a complete answer to the difficulty which increases when attention is called to the fact that ceria does not improve a zircona or alumina mantle. The latter substance, the basis of the "Sunlight" mantle, like thoria, possesses no satisfactory emissivity, but improves at once when chromic acid is added.

The rivalry between gas and electricity suggests that between guns and armor. The perfected mantle has enabled gas to score a point. Not only has it checked electricity's conquests, but it has also actually driven it out of fields in which it seemed permanently intrenched. Thus, for example, municipalities have substituted the mantle for thousands of street "arcs." New forces are however coming to the front on the side of electricity, such as the singular Cooper-Hewitt light and the Nernst lamp. Like the mantle, the latter is the result of masterly research and technology; and, curiously enough, it employs the same "earths" as glowers. If its further evolution should parallel that of the mantle, we may expect to see the gas giant beaten with his own club.

St. Louis University. H. J. De Laak, S.J.

CURRENT SCIENCE.

Science at a Great University.—Five of the Yale bicentennial publications represent distinct contributions to the practical side of the sciences from the departments of which they are issued. These are Professor Hastings' masterly *Treatise on Light*, with the subtitle "A consideration of the more familiar phenomena of optics;" Professor Horace Wells' *Studies from the Chemical Laboratory of the Sheffield Scientific School;* Professor Crittenden's *Studies in Physiological Chemistry;* Professor Beecher's *Studies in Evolution*, the papers for which are contributed from the department of historical geology, and Professor Gooch's *Research Papers from the Kent Chemical Laboratory.*

When the first preparations were made to celebrate the Two Hundredth Anniversary it was proposed to issue a Jubilæum volume representing recent contributions from various departments of the University. It was found, however, preposterous to think of trying to present in any adequate manner the variety or extent of intellectual activity at Yale. Even this series of volumes, which has been pronounced one of the most significant memorials of the bicentennial celebration, is issued with the statement that it is meant to give a partial indication of the character of the studies in which the University teachers are engaged. As there are twenty-four works, two of them consisting of two volumes, the set gives a very good idea of the manifold work of a modern university.

Professor Hastings' work on light contains the history of the development of optical principles popularly put, and tells the story of how the advance of the oretical optics has impressed itself upon the skilled optician of the present time for the improvement of the mechanical parts of such important instruments as the microscope and the telescope. As Professor Hastings himself said in the preface, very great improvements in the theory and construction of the most important optical instruments have been made since any popular work devoted to their consideration has appeared. This makes the book of special interest to academies and colleges. The explanations are eminently lucid and satisfactory. Abbe's work, for instance, on the very technical topic of apochromatic lenses for the correction of chromatic aberration is clearly and

concisely explained. Two sentences from this chapter give an idea of the author's method: "The magnification at the object glass is accompanied by a distribution of colors different from the natural. The ocular power is made greater for red light than blue to just the same extent as the excess of magnification for the blue in the objective lies in the opposite direction."

The Kent research papers contain some practical results of general interest. The estimation of boric acid, for instance, is important at the present moment because of its use in the preservation of food materials, though it is really an adulterant. Some of the analytic methods for arsenic are also of interest, because of late arsenic has been found to a certain extent in food and drink as a serious contaminant. In England two years ago many beer drinkers suffered from arsenic poisoning, and the danger from this source is more than has been imagined.

Certain of the volumes deserve a place in the science reference libraries of schools, academies, and colleges. They contain not only the recent in science, but the ultimate expression of scientific truths in a way that is calculated to make them enduring in their practical value.

The True Founder of Evolution.[1]—The nineteenth century will probably be known in the annals of thought as the century of devotion to evolution. One of the most curious facts with regard to it, however, will be that the real inventor of the theory of evolution and the one to whom at the end of the century most of the great investigators gave their allegiance, was neglected for the better part of the century. Jean Baptiste Chevalier de Lamarck was the first who saw and who stated more fully and authoritatively than any one else the result of changes in living organisms due to the primary factors of evolution. At the present time, all over the scientific world, and especially in America, Lamarckism, or its modern form, neo-Lamarckism, is the most interesting and progressive phase of evolutionary thought. As Professor Packard says, Lamarck, at the beginning of the nineteenth century, had so far as he could, without a knowledge of modern morphology,

[1] *Lamarck*, The Founder of Evolution, His Life and Work, with Translations of His Writings on Organic Evolution, by Alpheus S. Packard, M.D., LL.D., Professor of Zoology and Geology in Brown University, etc. New York, London, and Bombay: Longmans, Green & Co. 1901.

embryology, cytology, and histology, suggested those fundamental principles of transformism on which rests the selective principle. In a word, he had shown, as Cope said, "how the fittest originated,"—a very necessary preliminary to the survival of the fittest.

When we consider Lamarck's obscure life of absolute devotion to his scientific studies, his poverty, the many hardships he had to endure, the utter lack of appreciation for his unselfish efforts, and then his sad, blind, old age, it is indeed a contrast to find how, less than a hundred years after his death, the men and thinkers whom the century most esteemed acknowledge him as their leader in the realm of scientific thought.

Herbert Spencer first applied the principles that Lamarck had laid down. Ernest Haeckel, among the Germans, took up the work, and taught his countrymen to appreciate the value of the Lamarckian factors of evolution. In America, Hyatt and Cope, two of the greatest natural scientists of the end of the century, began their work along Lamarckian lines before they had ever read Lamarck's writings. Later they learned to acknowledge him as their master.

It is curiously interesting to find from what environment this bold thinker in science developed. His circumstances were such as in the eyes of many well-meaning persons would preclude all possibility of original thought, especially in science. Lamarck was the son of good Catholic parents, and received his educational training from the Jesuits. That he never abandoned the great principles instilled into him in his early years can be very well seen from certain quotations.

With regard to the method of Creation and its consentaneity with evolution, Lamarck said: "Surely nothing exists except by the will of the Sublime Author of all things, but can we not assign Him laws in the execution of His will and determine the method which He has followed in this respect? Has not His infinite power enabled Him to create an order of things which has successively given existence to all that we see as well as to that which exists and that of which we have no knowledge? As regards the decrees of this Infinite Wisdom, I have confined myself to the limits of a simple observer of nature."

Other expressions in Lamarck's book, *La Philosophie*

Zoologique, are quite as striking, and show how thoroughly and conservatively orthodox was this original author of evolution nearly one hundred years ago.

"Nature is herself only the general and unchangeable order that this Sublime Author has created throughout and only the totality of the general and special laws to which this order is subject. By these means, whose use it continues without change, it has given and will perpetually give existence to its productions. It varies and renews them unceasingly and thus everywhere preserves the whole order which is the result of it."

Another and still more striking passage is quoted by Professor Packard: "To regard Nature as eternal and consequently as having existed from all times is to me an abstract idea, baseless, limitless, improbable, and not satisfactory to my reason. Being unable to know anything positive in this respect, and having no means of reasoning on this subject, I much prefer to think that all nature is only a result. Hence I suppose, and I am glad to admit it, a first cause, in a word, a supreme power, which has given existence to nature, and which has made it in all respects what it is. Nature, that immense totality of different beings and bodies, in every part of which exists an eternal circle of movements and changes regulated by law, a totality alone unchangeable so long as it pleases its Sublime Author to cause its existence, should be regarded as a whole constituted by its parts for a purpose which its Author alone knows and not exclusively for any one of them."

Besides his book on zoological philosophy, Lamarck wrote, toward the end of his life, a work on general philosophy. Its French title may be translated "An Analytical System of Man's Knowledge." The work is very much less known than Lamarck's more purely scientific treatises. The philosophical principles that Lamarck lays down show how thoroughly logical and completely orthodox he remained in the midst of his great scientific work. The conclusion of one of the paragraphs of the principal chapter in the book, that on primordial principles, is as follows: "To create, or to make anything out of nothing, this is an idea we cannot conceive of, for the reason that in all that we can know we do not find any model which represents it. God alone, then, can create, while Nature can only produce. We must suppose that in His creation the Divinity is not restricted to the use

of any time, while on the other hand Nature can effect nothing without the aid of long periods of time."

Evolution and Creation.—It is a little bit hard to understand just how evolution obtained its bad name as regards the possibility of the theory proving a sufficient explanation of creation without the Creator. The passages we have just quoted from Lamarck, the true father of the theory of evolution, are very strikingly in opposition with any such opinion. It is not generally known, but Darwin, to whom the theory of evolution is so often attributed, expressed very similar views at the conclusion of his book on the origin of species, which was the great source of evolutionary ideas, for the English- and German-speaking peoples at least. Among the last sentences of the Genesis of Species are the following:

"To my mind it accords better with what we know of the laws impressed on matter by the Creator that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. . . . Thus from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that, while this planet has gone circling on, according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

Lamarck wrote at the beginning of the nineteenth century; Darwin, about the middle of the nineteenth century; and a well-known professor of biology at a prominent sectarian university, in reviewing the progress of the theory of evolution and forecasting its future at the end of the nineteenth century, expresses quite as exalted a belief in the Creator on the basis of evolution itself.

Prof. H. W. Conn, the professor of biology at Wesleyan University, in an article in the *Methodist Review*, entitled "Some Questions Evolution Does Not Answer," says:

"Evolution is a magnificent conception, giving all a more exalted idea of nature, and giving to the theist a more reverent idea of deity. Evolution forces us to bow in more unutterable awe before that something which lies behind the finite, which the

scientist does not fail to recognize, though he may be unwilling to give it the name by which the Christian calls upon Infinity. Evolution has made a theism impossible. The doctrine of evolution has demonstrated that nature, as we know it, is not its own explanation. The scientist calls himself an agnostic, and may not be a Christian, but he is no longer an atheist."

Improved Sanitary Conditions in Cuba.—The United States Government has formally handed over to the Cubans the right to rule themselves. The official sanitary reports enable us to realize what has been accomplished for the health of Cuba by the introduction of American methods of sanitation. The amelioration effected constitutes one of the best possible proofs of the efficacy of applied sanitary science in making life more comfortable, longer, and less liable to the fatal contagious diseases. When the United States Government took charge of Havana the death-rate of the city was one of the highest in the world. Within two years this had been reduced more than one-half. In plain figures this means that over 2500 people who would under the old régime have died as the result of contagious disease, were alive at the end of the two years because of the sanitary precautions instituted by the new government.

The details of the reduction in mortality are interesting. During the ten years previous to the American occupation the deaths from tuberculosis in Havana amounted to nearly 1700 every year that is, nearly eight persons out of every thousand of the population died from this disease. In the year 1899—the first complete year of the American occupation—less than eleven persons out of every 2000 (exactly 5.39 per 1000 of the population) perished of tuberculosis.

In 1900 less than seven persons per 2000 (exactly 3.4 per 1000) of the population died from this disease. There were 1163 deaths in 1899 from intestinal diseases of various kinds, affecting particularly the infant population. In 1900 they were only 563 deaths from these same causes. Typhoid fever was reduced in mortality from 240 deaths in 1899 to 90 deaths in 1900. Yellow fever mortality increased in 1900. This is attributed to the fact that a large number of Americans, non-immune to the disease, came into the island. The discovery, however, that yellow fever is spread by a special kind of mosquito, a discovery which is due

to the unselfish and really heroic investigations of American medical men,—investigations that cost at least two lives,—promises completely to abolish the danger from yellow fever before very long.

If for no other reason than the improvement in sanitation effected, the war might be considered already paid for from a pecuniary standpoint. As a matter of fact, Cuba has been the main source of the yellow fever that so frequently invaded our Southern ports. The disturbance of commerce from this cause was extremely costly. If, as seems highly probable now, we are to have yellow fever well under control, there will not only be an immense saving in money, but also in human suffering, and precious human lives usually cut short at the time of their greatest usefulness.

The Gulf Stream Myth.—In the June number of *Scribner's Magazine* Harvey Maitland Watts discusses "The Gulf Stream Myth and the Anticyclone." Of late years we have grown accustomed to have our favorite historical beliefs either wiped out or so modified as to be scarcely recognizable. From Tell's Apple to Washington's Hatchet they have gone, and we have regretted them. We have not imagined for a moment, however, that proclaimed scientific truths founded on the firm basis of presumedly scientific knowledge, and accepted by great scientific men, could ever go the same way. Yet, here is the legendary influence of the Gulf Stream upon the climate of the British Isles and the west of Europe, and its supposed fostering power over Western civilization, all cut off at one stroke. Truly, the ways of science are devious, as well as those of history.

We owe the original myth with regard to the marvellous functions meteorologic, climatic, and otherwise to Professor Maury's famous popular work on physical geography. Until recently most physical geographies merely repeated Maury's views. Few resisted the temptation to say that were it not for the modifying effect of the Gulf Stream upon the British Isles the climate of the islands would resemble that of Labrador and Norway, would compare climatically with Greenland. As a matter of fact, as Mr. Watts points out, such Gulf Stream effects are now, though still popularly credited, an abandoned hypothesis as far as serious scientific men are concerned. The Gulf Stream itself, instead of

being the cause, is only an effect of the atmospheric currents—the so-called anticyclone which travels across the Atlantic, and has real modifying consequences upon the climates of lands that it touches. It was seriously discussed at one time whether the making of a canal across the Isthmus of Panama might not serve as a diversion to the Gulf Stream and a consequent material modification of Great Britain's climate. For some other of Maury's declarations, as for instance that the Gulf Stream attracts storms and causes the great hurricanes which sweep the Atlantic and Gulf seaboards, especially during autumn, there is absolutely no grounds in modern meteorology. The presumed connection is quite as ridiculous as the popular notion still so prevalent, that these storms are caused by the autumnal equinox, when the sun crosses the equator about the 21st of September.

Science in America.—An article on this subject in the June number of *The North American Review* points out that critics of American scientific progress fail to remember that the modern science of meteorology, one of the few sciences that have come into being since the United States has been in a position to give itself seriously to things scientific, owes its rise entirely to American initiative and investigating genius. The names of Espy, Ferrel, Redfield, and Loomis must forever stand as the originators of this new and extremely important science. Very early in our history as a nation some of Franklin's work, always wonderful, no matter what its subject, was done on winds and ocean currents. Had his conclusions been followed, we would not now have to be correcting the ideas involved in the Gulf Stream myth, as already stated above.

An excellent sign of the state of American science is to be found in the statement of the President of Harvard University in his last annual report to the board of trustees. He mentions that Professor Richards of Harvard had just received a call to the German Univerity of Göttingen, which, however, he had refused. This is not the only opportunity in recent years which German universities have offered to American scholars to repay some of the debt we owe to German scholarship. About five years ago Professor Jacobi, whose recent resignation from the chair of children's diseases at Columbia University, New York, gives many regrets, though his age (over 70) renders it advisable, was offered

the chair of children's diseases at Berlin. Professor Jacobi is by birth a German, but he was compelled to leave the Fatherland because of political troubles in 1848, and has been in America ever since. Verily as Independence Day comes we need not feel a bit apologetic even for the scientific scholarship of our fellow citizens.

Number of Words Used.—When, some years ago, a pupil of the distinguished Professor Zander, of the University of Greifswald, the European authority on the Celtic languages, announced that he had found 3,000 different words in the vocabularies of old Irish women on the Isle of Arran who had never gone to school, all the world wondered. There is no doubt that the existence under such circumstances of so large a vocabulary is an index of the copiousness of the old Gælic language. There is a growing realization, however, that uneducated people generally have a larger vocabulary than has been thought, and that even very young children have an acquaintance with words much more extensive than has been stated.

It is usually said that children have a very limited vocabulary. Years ago, Max Müller in the *Science of Language* accepted the declaration of a country clergyman that some laborers in his parish had not more than 300 words in their vocabulary. It is assumed then that children of two to two and a half years use from 200 to 300 words, surely not any more than the simple workman. Recent very careful observations show that the average child of two years uses over 700 different words.[2] On his second birthday the son of a professor of languages at an American university used over 800 different words. On this birthday the child was kept thoroughly occupied all day and every word he used was noted. Something of the ceaseless activity of the scarcely more than infant can be realized from the fact that he used 10,507 separate words, a wagging of the tongue that makes one almost hesitate to tell it.

Children even in the same family do not use the same words. For instance, three children, a boy and two girls, used 2,170 different words before they were three years old. Of these, 489 words, or less than one-fourth, were used by all three in common. It has been said that case of pronunciation was a law according

[2] *Popular Science Monthly*, May, 1902.

to which children accepted and used new words. Recent carfeul studies, however, show that it is the child's interests that dictate its vocabulary, and these are prone to be very individual.

It would seem that even at the age of two it is important to surround the child by proper educational influences. If his vocabulary is to be increased with as little effort as possible, with as few chances of erroneous early impressions, which are prone to be so lasting, the child itself and his associates must be sensible and reasonably well educated people. The child must not be left almost exclusively to the care of more or less ignorant servants, unless there are to be large lacunae in mental development to be filled up by serious application to study later on in life. Child-study has become a fad not infrequently with trivial results. But investigations of this kind would seem to be encouraging, inasmuch as they point out more clearly the duty of the mother and her personal relation to the child even from its very early years.

Newer Composition of the Air.—Since Lord Rayleigh's discovery of argon in the atmosphere of the earth four other gaseous substances have been also discovered to be constant ingredients of the mixture we know as air and which has for over a century been considered to be composed exclusively of oxygen and nitrogen and certain gaseous impurities. These five gases bear the names argon, crypton, neon, helium, and xenon. Helium is a substance originally discovered in the sun by means of the spectroscope. As no trace of it had ever been previously found either on the earth, or in any of the stars examined by the spectroscope, the substance was supposed to belong exclusively to the sun, and for this reason, from the Greek name for sun, was called helium. It is not easy to understand the surprise of chemists who now find that it is a constant ingredient of the air we breathe. The new substances occur in very small but appreciable quantities. The lesson of their discovery is the one that has been so constantly repeated of late years, viz., that no conclusion of physical science is ever absolute, and that what is needed is not new theories in physical science, but renewed and carefully made observations so as to extend the bounds of knowledge.

Criticisms and Notes.

A NEW CATECHISM OF CHRISTIAN DOCTRINE AND PRACTICE. For School and Home Use. By the Right Rev. James Bellord, D.D., Titular Bishop of Milevis. First American Edition. Authorized. Notre Dame, Ind.: The Ave Maria. 1902. Pp. 114.

The Catechism question, which has been for some time and is still under discussion among our leading teachers in the department of Christian doctrine, has many very different aspects which, each in its way, must affect the final answer as to the most suitable text-book of catechetical instruction for our parochial schools. The assumption that the truths of faith can or ought to be made *intelligible* to the child's mind from the first is perhaps the most characteristic fallacy in the various efforts made to compose an acceptable Catechism for the lower grades. No doubt the choice of terms intended to express the doctrine of the Church should be made with a view to the childish understanding, and hence the Catechism should avoid long, difficult, strange, and ambiguous words. But this cannot be done to such an extent as to render every statement clear, or to eliminate every word or phrase which is beyond the comprehension of the child. The fact that in matters of religion the unformed mind has no experience of certain impressions, and that we have no synonym which would convey to it a familiar equivalent of the thing to be taught, obliges us for a time to confine certain impressions to the memory alone. These impressions, at first purely physical images which the sensitive tissues of the brain-cells receive and retain mechanically, are in course of time illumined by the experience which the child gets from other impressions, and as the circle of its cognitions grows and widens, its understanding of the motives and facts of faith grows likewise.

Insistence, therefore, upon the rational development of the truths of religion so as to make them acceptable to the understanding of the child may be carried too far; and the process is decidedly dangerous when it entails systematic neglect of rigid memory lessons. With grown persons, converts who have ripened logical faculties and who have learnt the application of moral tests through experience, it is very different. But a child can have no perception of the value of these two facts. It takes the word of "Mama" and "Papa" as

fundamental truth; and what it has been told *consistently* within the formative years of its little life, that will the child do or consider its duty, down to the end of its days. What at first was only a mechanical act, a practice of its childhood, an outward habit, for that will it find approval in the reason and experience of later life. So it is nearly always; and if there are exceptions, they are due to some abnormal influence that has already operated from the beginning in the young heart, although it may never have shown its actual sources.

In teaching Catechism we must insist therefore upon accurate memorizing, so that the doctrines and facts of religion be deeply impressed on the mind. Later these will receive illustration, be understood, and become guiding principles in practical life.

At the same time there are many things in Christian doctrine that are readily understood by the simplest mind, and there are others that can be made intelligible by apt illustration, or by proper choice of terms. Here the teacher has the opportunity of making Christian doctrine attractive, and religion loved by the child. The stories of the Bible, told in the style of the *Biblia Innocentium*, phenomena of everyday life and of nature, used as a means of comparison, incidents (facts, not improbable legends) from the history of the early Church, the acts of the martyrs or the missions in foreign lands, rivet the attention and engage the imagination of the child, whence the heart is filled with good impulses and generous motives to act out the precepts that shape themselves in harmony with the Christian teaching. But all these things should be used only to confirm, to make palatable the lessons to be committed to memory; they should never dispense us from insisting upon the accurate, mechanical repetition of the truths contained in the small Catechism.

With these principles kept steadily in view, almost any of the catechetical primers will serve an intelligent and interested teacher successfully. The difficulty is not, therefore, so much in the lack of good Catechisms, as in the lack of proper training in the normal schools where the teachers of Christian instruction are expected to be trained for the duty of catechising. If it must be acknowledged that we actually have no such normal schools, that our teachers of Catechism, apart from the religious educational Orders in which this special and most important branch of pedagogy is taught, are selected from among those of the sodality girls or boys who happen to be available, without reference to any particular aptitude or training for the work of catechising,—we have traced the real difficulty which lies

at the bottom of the general lack of efficient religious instruction in our growing generation of girls and boys. Where pastors take a personal interest in catechetical instruction, things have always been satisfactory. The children of former generations have learnt their religion well and kept it through life; whereas our reputedly clever youth who are taught by half-grown boys and girls seem to get no permanent grasp of the old truths.

In view of what we have said we cannot subscribe to Bishop Bellord's contention when he designates as the "chief feature of this catechism, that on which the author principally relies for its success," the fact "*that little of it is intended to be learned by rote, word for word.*" The *Catechism* is intended, as we are told, "for school and home use." If that means, as it would seem to mean, that it is to serve as a text-book for children, no less than as a means for self-instruction of grown persons, then, we say, it needs to be memorized. The Bishop says: "When children have read a lesson once or twice, or have had it read to them, and have then been questioned about it, it has been found that they quickly get into the way of attending to sense rather than to words, and of answering more intelligently and accurately than when they are limited to one cut-and-dry set of half-understood formulas." We admit that this may be quite true. But the child does not learn the Christian truth in this way *for life*. It will quickly understand; it will as quickly forget, so long as a thousand other things claim its attention, more interesting to its mind, which is inclined to variety and self-indulgence. And these other things will crowd out and efface what for the moment its young intelligence approved, unless it be engraved on the memory with a strong and deep incision, remaining there and standing out amidst the innumerable impressions of the future, the blinding passions, the flattering errors that appeal to its judgment through the deceptive medium of the senses.

For the rest, we thoroughly endorse the practical views of the author. In fact Bishop Bellord's *Catechism* is not the less apt for school-use because the author seems inclined to dispense with what we hold to be a vital requisite in religious training of children. The *Catechism* is excellent. It needs no glossary. It avoids paraphrase and technicalities and refined distinctions as much as possible, whilst it aims mainly at objective accuracy. But we should advise the teacher who uses this excellent manual in the schoolroom, to disregard the author's suggestion given in his preface, to the effect that

it suffices to read the question and answer once or twice, and then discuss it with the child. No; if the child is to use Dr. Bellord's *Catechism*, let him memorize faithfully every word of the concise answers. Make sure of that. Then add illustrations, and thus render interesting the truth which is best retained in the form of unalterable principles, maxims and tenets, like the mathematical theorems of Euclid. Thus we will avoid superficial knowledge, confusion of doctrinal principles, and false interpretation of the facts of faith. This superficiality, confusion of ideas, and false interpretation we meet everywhere; whereas our parents, simply educated on the lines of the old Catechism, know very well how to give proper reasons for their faith, and, what is more, to live up to them, in spite of scandals and popular errors.

For instruction classes of grown persons we would particularly recommend the Bishop's *Catechism*, because it deals with all questions of faith in a straightforward and homely style, and thus puts comparatively little burden upon the learner, whilst it treats in a practical way all questions that are likely to present themselves as doubts or difficulties to the convert. Each paragraph of questions and answers is followed by a chapter of explanations, Scriptural illustrations, and brief application.

The booklet, in strong paper cover, neatly printed, sells at a low price, for the benefit of the Servants of the Holy Ghost, San Antonio, Texas, and thus offers a good opportunity to supplement the spread of truth by the support of charity.

THE PAST AND PRESENT OF JAPANESE COMMERCE. By Yetaro Kinosita, Ph.D. Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. 16, n. 1. New York: The Columbia University Press (The Macmillan Company, Agents); London: P. S. King & Son. 1902. Pp. 164.

THE EASTERN QUESTION. A Study in Diplomacy. By Stephen Pierce Hayden Duggan, Ph.D., Instructor in Philosophy in the College of the City of New York. Same Series. Vol. 14, n. 3. Pp. 152.

Whilst these two volumes do not bear any special relation to ecclesiastical topics that would place them within the ordinary scope of our critical review department, we feel called upon to notice them as a part of a series which is of importance to Catholic students of social and legal science. There is every indication that the management of "politics" is entering upon that higher plane of public activity on

which educated men may be induced to take a leading interest in affairs of State and local government. Professorships of social and political science are multiplying in our principal educational institutions, and the men who teach and write, and those who are educated under the new impulse, are not merely literary explorers in a scientific field, but are, for the most part, thoughtful men, of an experimental turn of mind, who can lend their energies to the carrying out of what they have gained by study and observation.

For more than a decade the Faculty of Political Science of Columbia University has been engaged in publishing a series of systematic works covering the entire field of political science proper and of the allied sciences of public law and economics. These publications are not simply desultory expressions on political or sociological themes by individual professors, but they preserve a uniform method of treatment, historical, comparative, and statistical; and they embody the latest results of institutional development and scientific thought within the domain of legal and administrative science. The student of law and of economics, the journalist, banker, administrator, or public official will need to keep familiar with the various aspects of subjects treated in this department.

Among the volumes already published and of special interest to the student of public morals is Dr. Wilcox's *The Divorce Problem*, a study in statistics (republished with other themes in a second edition); *Recent Centralizing Tendencies in State Educational Administration*, by Professor W. C. Webster; *Sympathetic Strikes*, by Dr. Fred. Hall; *Crime in its Relation to Social Progress*, by Arthur C. Hall. In connection with these publications should be mentioned a similar series of "Studies in History and Politics," under the auspices of the Johns Hopkins University, containing expositions of instructed thought on subjects such as *Church and State*, *History*, *Politics*, *and Education*, etc., which the educated Catholic may not ignore, all the more if, on principle, he is bound to differ from the position assumed by the representatives of modern political and educational institutions. We cannot intelligently combat, for instance, the theory of absolute separation of Church and State (which is supported even by Catholic spokesmen who evidently have not mastered the philosophical basis of the purpose and relation of human society), unless we know how the theory is defended by our popular statesmen and professors of ethics. The ordinary mind that approaches the solution of the difficulty without suspicion of a sophism is simply carried away by the

plausible arguments, in which certain premises are taken for granted, because they have been accepted on previous occasions. The same may be said of other questions, such as the rights of education, freedom of worship, moral obligation in politics, etc.

As to the moral or religious element touching the development of Japanese commerce in the volume before us (*Past and Present of Japanese Commerce*), Professor Kinosita lays stress upon the fact that the politico-ethical teachings of Confucius and of Mencius, and the doctrine of Buddhism, which have had a vast influence in shaping the education and aspirations of the Eastern people, do not favor, if they are not actually hostile to, the development of economic science. But a better understanding of the relation of races and nations as well as of individuals, indicated by the laws of nature and perfected through Christian civilization processes, is gaining ground among the Japanese representatives, many of whom have been and are being educated in European and American universities. Formerly this educational influence extended only into the domain of medicine, jurisprudence, and philosophy; but latterly Japanese students are seeking to learn from us the secrets of political science, particularly that of economics. By this means, Japan with its exceptional aptitude and opportunities is destined, as our author shows, to become the bearer and interpreter to us of the Oriental mind and of the economic influences that reach us from the Far East.

In singular contrast to the growing importance of Japan as a political and commercial factor, shaping the future relations between the Eastern and the Western world, is the obstructive power of the decrepit Turkish empire, acting as a resistent to the progress eastward of European civilization. "The continued residence of the Ottoman Turks in Europe is due to two causes: the jealousy of the Christian powers and the lack of unity among the subject Christian peoples of the Balkans." It is with this thesis, mainly in its first part, that Dr. Duggan's volume, *The Eastern Question*, deals. He demonstrates that the territorial integrity of the Ottoman empire is at present maintained through the influence of Russia; that the attitude of the various Powers on the Turkish question is no longer determined by political conditions in Europe, but by colonial and commercial rivalry in Asia and Africa, and that the Turk's stay at Constantinople is apparently assured.

These considerations, whilst they turn mainly on the political, commercial, and social importance of our dealings with the East, de-

serve the thoughtful consideration of all who are interested in the work and success of the Christian missions.

RELIGION, AGNOSTICISM, AND EDUCATION. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Pp. 285.

Bishop Spalding's peculiar poetic faculty makes him quick to seize the unobtrusive aspects of a theme, and to draw from their comparison with the laws of truth and beauty certain striking conclusions expressed in that epigrammatic form which is calculated to fix them in the mind of the reader. His is not, to judge from these and former essays published by him, any special or exclusive gift of logical reasoning, such as that which distinguishes the exact and profound thinkers among the scholastics. His logic, wherever it is prominent in his arguments on fundamental truths, is rather the result of a delicate instinct, apt to reach a right conclusion without the process of severe and consecutive reasoning. Accordingly Bishop Spalding's convictions on the subject of modern thought and education have, in print at least, the appearance of being views rather than solid conclusions from those eternal principles to which he constantly refers. His educational programme is tentative, although it is set forth with the assurance which comes from experience; it has the glow of an enthusiastic dilettantism, which, while showing that the writer has mastered knowledge, also implies a certain lack of that intellectual robustness and patience which observes the consistent way of imparting such knowledge to others. This, it must be admitted, lessens to some extent the practical value of what he says, at least for the apologist or the teacher of pedagogics. But the author succeeds in entertaining the reader with those loftier topics that ennoble by their suggestiveness concerning the true art of living.

The present volume is a fair exemplification of what we have said about the cultured Bishop's writings generally. The title, *Religion, Agnosticism, and Education*, is not intended to imply any special relationship of the terms as a connected whole or as though they described a consistent defence of a given thesis. They merely indicate the separate topics on which the author discourses without any attempt at coördinating his arguments so as to illustrate a central proposition, except in so far as the topics are bound together by the unity of a generic ideal which the volume seeks to render popular. Religion, Agnosticism, God in the Constitution (A reply to Colonel Ingersol), Education and the Future of Religion, Progress in Educa-

tion, and the Victory of Love (which last theme shows us one of the highest types of educational forces through and for womanhood),—are indeed subjects that deserve our thoughtful consideration, and it is greatly important that we have right views of these things. We do not sympathize with the exaggerated appreciation of the benefits which modern culture, and American genius in particular, have contributed to the world's happiness and hopeful prospects; these things seem nothing more than the spontaneous evolution of conditions which, had they been neglected, would be a discredit to us. But for the rest, the learned Bishop of Peoria leads his readers to seek the true with its inseparable complements of the good and the beautiful. We fancy that a story, like *Fabiola*, in which modern tendencies are contrasted with the educational aims of such Religious Institutions as the one founded by the Venerable Madame Barat, to whom the author pays high tribute in his last mentioned essay, would be eminently successful, if wrought out by his facile pen. Bishop Spalding possesses all the gifts required for such a work, and there is no class of writing that is apt to exercise so wide an influence at the present time as that form of teaching which Cardinal Wiseman's best known volume represents.

THE CONVENTS OF GREAT BRITAIN. By Francesca M. Steele (Darley Dale). With a Preface by Father Thurston, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. 320.

We have here the history briefly recorded of nearly a hundred institutes representing the various forms of Catholic charity and education under the control of Christian women who make the vows of religious perfection. Apart from the information it gives concerning the work, scope, and method of each community, the data collected by the author point out the marvellous progress which Catholic religious life has made in England during the past century. According to the *Laity's Directory* for the year 1800 there existed in England at that time nine different orders of religious women distributed in twenty-one convents. At present there are over six hundred separate communities belonging to ninety-five distinct congregations. Father Thurston, in his interesting preface to the volume, gives a rapid survey of the field of religious activity in England since 1600, when, it appears, there were but two convents in existence founded by English ladies; and he points out the utility of a work such as this as a guide or index to those who are without knowledge of the particular work

done by the various institutes with a view of directing them to some extent at least in the choice of a vocation. Some evident omissions and inaccuracies, together with the fact that the data of this book were largely supplied by the convents themselves, naturally gives unequal emphasis to the different parts of the material from which the account is made up, and somewhat lessens the perspective; but the general usefulness of the volume as a source of reference and comparison, as well as an indication of Catholic vitality, is hardly impaired thereby. We have no work of a similar character, except Mr. Murphy's *Terra Incognita*, which deals only with some twenty different congregations of nuns in England, and which is moreover somewhat antiquated.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. By Saints and Fathers of the Church. Translated by the Rev. Patrick Boyle, C.M. Dublin: M. H. Gill & Son; New York: Benziger Brothers. 1902. Pp. 221.

It is an eminently useful work which brings together for the clerical reader some of the most important instructions on the subject of preaching and catechising which are to be found in the treasury of ecclesiastical literature. Father Boyle, after recalling the legislation of the Council of Trent making it incumbent upon bishops to see that their parish priests preach frequently and that they catechise the children, translates a treatise on Preaching by St. Francis Borgia in which the Saint points out the way of preparing for a sermon and the manner of preaching it. The other treatises are: The Method of Preaching recommended by St. Vincent de Paul, which is simply a didactic outline of the usual form of composition and mode of delivery taught in homiletic classes. St. Augustine's "Catechising" (*De Catechizandis Rudibus*) is somewhat tedious reading when compared with modern manuals of catechetical instruction, but it has so long served as a model of Christian sentiment regarding the art of teaching that a translation is likely to be acceptable to many readers. The treatise of St. Jerome on the "Virtues of the Clerical State" is excellent and especially timely, showing, as it does, that the faults which are found in the priesthood of to-day are the same of which the Fathers and Pontiffs of the early Church had need to complain. We wish the translation of his famous Letter to Nepotian could have been made in a style more readable and conformable to the idea rather than to the words of the original.

POEMS, CHARADES, AND INSCRIPTIONS OF POPE LEO XIII. Including the Revised Compositions of His Early Life in Chronological Order. With English Translations and Notes. By H. T. Henry, Lit.D., Overbrook Seminary. New York and Philadelphia: The Dolphin Press, American Ecclesiastical Review. 1902. Pp. xvi—321. Price, $1.50 net.

The choice of verse, in metrical translations from a foreign language, is as difficult as it is important. Where the original is Latin, it is quite impossible to attain exact equivalence in English verse, which depends not on quantity but on accent for the rhythm. Klopstock, in his German ode *An Gott*, and Tennyson, in his "Ode to Milton," employ the Alcaic measure, with unequal success; but in reading them we are sensitive of a halt in the rhythm, until we fall into the scansion and swing of the verses and thus read through the metre the poet's reason for its selection. Schiller's rendering into his own tongue of the Latin hexameter and pentameter —elegiac verse—is a notable achievement; but its translation by Coleridge has been questioned as a complete success. The metre of the Iliad has several times been essayed in English, yet the imitation has never been more than partial, and indeed cannot be. Dr. Henry has wisely recognized this, as is evidenced in his translation of the poems of His Holiness, and he has given us the very best equivalent—the first aim of all translation—by the adoption of a happy compromise. English iambics take the place of the Pope's favorite elegiac metre, and the difficulty of the unequal length of the Latin hexameter and pentameter is cleverly met by varying the lengths of the English rendering. The imitation secured by this original scheme is exceedingly good, and although it may at first seem to run unevenly, soon the design becomes evident, and the rhythm flows smoothly along. We believe Dr. Henry deserves the credit for the discovery of this device, which we have observed nowhere before, and which is not the least merit of this exquisite volume.

Indeed, the work of the translator is in no respect more satisfying than in its close attention to the original rhythms. To take a case in point—the "Sigh of the Trustful Soul" (p. 151):

> Ardet pugna ferox; Lucifer ipse, viden'.,
> Horrida monstra furens ex Acheronte vomit.
> Ocius, alma Parens, ocius affer opem.
> Tu mihi virtutem, robur et adde novum.

Contere virgineo monstra inimica pede.
Te duce, Virgo, libens aspera bella geram:
Diffugient hostes; te duce, victor ero.

It will be observed that each line is divided into two equal parts by a cesura. Thus the seven lines of the poem become fourteen half-lines of equal structure in metre. Dr. Henry ingeniously gives the English equivalent in the form of a sonnet, thus:

Furious rages the fray:
  Lucifer, watching intent
  For the uncertain event,
Marshals his hellish array.
Help me, O Mother, this day;
  List to thy client's lament:
  Lo! I am weak and o'erspent,
Moulded of spirit and clay.

Under thy virginal heel
  Crushing the serpent of old,
Ah! to thy servant reveal
  Power the prophets foretold:
Then shall my spirit, tho' weak,
Only of victory speak!

We need go no further than this poem for a fair specimen of the translator's grace and skill in the volume before us. Despite the difficulties of the crabbed sonnet form and its many strict laws, and the added distress when the iambics are replaced by dactyls, and the number of feet is reduced from five to three, the rare blend of fidelity and felicity of this English rendering is the best possible guaranty of the qualifications which he brought to his task.

The many poems dealing with subjects of general interest have naturally attracted the attention of the secular reviewers. We prefer to direct attention to those having a religious or spiritual significance. Among these latter we would single out especially the hymns in honor of the Holy Family. Too much praise cannot be given these, both in the originals and in the translations, for the Holy Father in these poems displays the rare enough gift of the hymn-writer, and his poems are hymnal in structure, in thought, in devotion. Witness the tenderness and beauty both in thought and expression of these stanzas, and their faithful and happy rendering:

O gente felix hospita,
Augusta sedes Nazarae,
Quae fovit alma Ecclesiae
Et protulit primordia.

Sol qui pererrat aureo
Terras iacentes lumine,
Nil gratius per saecula
Hac vidit aede aut sanctius.

Ad hanc frequentes convolant
Caelestis aulae nuntii,
Virtutis hoc sacrarium
Visunt, revisunt, excolunt.

O House of Nazareth the blest,
Fair hostess of the Lord,
The Church was nurtured at thy breast,
And shared thy scanty hoard.

In all the spreading lands of earth
The wandering sun may see
No dearer spot, no ampler worth,
Than erst was found in thee.

We know thy humble tenement
Was heaven's hermitage:
Celestial heralds came and went
In endless embassage.

In the poems of the Rosary we get pleasant glimpses of the interior piety of the Holy Father. Space is not ours to cite here a few stanzas of the admirable translation. Neither do our limits permit us more than a passing word of direction to the Notes at the end of the text. In the charming style of the essayist Dr. Henry there furnishes us with a copious commentary, full, accurate, scholarly, and brimful of literary allusion. The critic is disarmed before a work that is so thoroughly satisfactory from whatever standpoint viewed. It is a book for all, for the man who can read only the English language as well as for the literateur, for the cultured Christian home as well as the library. E. G.

Literary Chat.

Speaking of Father Henry's translation of the *Poems of Pope Leo XIII*, a critic in the *Public Ledger* (Philadelphia) writes: "In this work Dr. Henry contests the palm with the foremost men of letters in England and America. Notably is this the case in the translation of the 'Ode on the Opening Century'. The translator's note upon this ode is of peculiar value to literary students in its comparison between the various translations made by eminent writers and poets. Dr. Henry's own translation bears comparison with the best in its successful linking of the idea and thought to the classic limits of the Alcaic original." This is a splended tribute from a competent judge. Indeed the secular press everywhere has spoken in high terms of the translation, whilst there are comparatively few critics who can appreciate the classical value of Pope Leo's muse to which Dr. Henry found it possible to adapt his poetical expression.

St. Stephen's University College Record for June publishes an interesting paper, by the author of *My New Curate*, on the formation of character. Whilst Dr. Sheehan

recognizes the influence of heredity and associations, as derivative elements in the upbuilding of character, he justly considers education to be the true and decisively formative element. "No matter what we are," says Edward Scherer, "*what we shall be* depends on the accidents of education." Setting aside for a moment all supernatural influences, such as come to us through prayer and the Sacraments, the author believes with Tennyson, that self-knowledge, self-reverence, and self-control constitute the essential task involved in the perfection of the natural man. Hence no education can dispense with efforts to reach these ends. But of course in practice the development of true self-knowledge and government are inseparable from morality and therefore from actual religion, which is only the approved form by which moral truth is applied to the aims of life.

Pagani's admirable work, *The Science of the Saints*, is being republished, and will be issued very shortly in this country by the Benziger Brothers. There is one volume for each of the four seasons. The plan of making the brief chapters of spiritual reading selected for every day of the month bear upon the exercise of some definite virtue is of great assistance to those who strive after perfection. Thus Mildness and Firmness, Diligence and Edification, Confidence and Peace, form the three groups for the summer months, and suggest continuously renewed resolutions bearing on the same point. The edition, of which the first part has reached us in advance sheets, gives on an average four pages to each day's reading.

Professor James, of Harvard, who can hardly be called a Christian in the sense that he accepts even the most fundamental truths of revelation through the New Testament, admits nevertheless two facts as established by common experience, and which naturally account for the actual religious beliefs of the world. The first of these facts is "*the sense that there is something wrong about us as we naturally stand.*" The second is the sense *that we are saved from the consequences of this defect* "*by making proper connection with the higher powers.*" That would seem to be equivalent to the Catholic belief in the necessity of atonement and in the general acceptance of the fact that such atonement has, according to the exigencies of our state and the fitness of our condition, been made, as it could only have been adequately made, through the Incarnation, which connects man intimately with God. Herein faith and modern rationalistic psychology seem after all to agree. And it is a confession of the existence of a difficulty which is adequately answered in the Catholic Church only.

In an appreciative critique (*Dublin Review*) of Rosmini's Letters, recently published by the Washbournes, of London, Father W. H. Kent, O.S.C., says: "Rosmini must remain one of the lights of modern Catholic literature. His spiritual influence was a potent force in the Catholic life of the last century." Yet it is true that outside the circle of his own spiritual children the founder of the Institute of Charity is little known to Catholics of the present generation. "And to some of those who know nothing of his saintly life and zealous labors, his name is chiefly associated with a painful philosophical controversy and certain condemned propositions."

The *Civiltà Cattolica* is publishing a series of articles on the education of the clergy in our higher seminaries ("Dell'educazione del giovane clero"). The author surveys and examines the prevailing methods of study adopted in the ecclesiastical disciplines, and takes occasion to warn especially against the adoption of the seductive programme of studies which, under the plea of fostering modern progress in science, inculcates theories that vitiate the pure atmosphere of faith by creating a sympathy with rationalistic sentiments and tendencies. It is often difficult to mark with precision the line of demarcation that separates the proper use and the abuse of reason as an illustration of the claims of faith; the thorough study of Catholic philosophy and practical exercise in locating and applying the fundamental principles of truth to test the theories of modern science are the surest means of preserving a proper attitude toward revelation and human knowledge respectively.

An American priest sends us the following request: "Would you kindly assist me in selling an old 'Incunabula' for the benefit of my school? It is called "Quodlibet S. Thomae," printed in Cologne on St. Catherine's Day, 1483, by John Koelhoef, one of Gutenberg's associates (by the by, the *real* inventor of the art of printing).

"The book was given to me by a bibliophile in Germany years ago—bought for $250 from a penurious person. The librarian of the Stuttgart Polytechnicum says it is worth 2,000 marks, about $500.

"I see in the 'Literary Chat' that $500 was given for a similar work printed in 1486."

Two more novels based on the Old Testament have appeared, making four that have been issued in six months. The preëmption of the greater part of the New Testament probably accounts for the author's choice of subjects, for all appear to be hastily written, the first, "Nehe," excepted. St. John the Evangelist appears in a novel describing the persecutions of the Christians in Ephesus; but this story is rather less Christian than any of the others, dwelling upon the horrors, pleasing to Ephesians but repulsive to Christians.

Commenting on Mr. Montgomery Carmichael, the English Catholic author whose three books appeared almost simultaneously this season, Mr. Douglas Sladen notes with surprise that when he speaks of a miracle he does not defend it, but takes it as proved. A Catholic is almost as great a mystery to a Protestant as he was to Festus and Felix.

The new work promised from the pen of Marie Corelli will bear the title, *Temporal Power*. We are informed, however, that the volume does not deal with the territorial sovereignty of the Holy Father, as one might be inclined to suppose from the first reading of the title.

Recent Popular Books.

ABNER DANIEL: Will N. Harben. *Harper.* $1.50.

The hero, by simple honesty and the constant practice of charity, sets forces in motion that outwit those who would beggar him and his family, redeems a drunken idler, and gains the sweetheart of whom his rival wishes to deprive him. The introduction of an entirely unnecessary doubter of such religion as the other characters possess makes the book unpleasant, for he invariably outtalks the nominal Christians.

ALIENS: Mary Tappan Wright. *Scribner.* $1.50.

The misunderstandings of the natives of a Southern college town and the Northern bride of one of the professors, and the mischief wrought by injudicious Northern teachers of negro schools are shown with impartiality yet with vividness, in a story exhibiting many strongly marked types. The woman of mixed blood appears as the South knows her, not as certain Northern writers present her for partisan purposes, and although the subject is treated with more delicacy than is bestowed upon it in anti-slavery novels, the book is not to be recommended to young girls.

AMOR VICTOR: Orr Kenyon. *Stokes.* $1.50.

This story of the early Christians describes without the least reserve all the tortures inflicted upon martyrs, and energetically describes the pagan sins of a convert, but becomes tame and unimpressive in passages dealing with good Christians.

BELSHAZZAR: William Stearns Davis. *Doubleday.* $1.50.

The glories of Babylon and the customs of the time are not allowed to overweight the love stories of a fictitious daughter of Daniel and a youthful prophet named Isaiah, and of Darius and Atossa. The Persians and Jews being the only persons not miserly in the use of truth, the course of events is very erratic, and the turbulence of the ill-governed populace is matched by the perfect unscrupulousness of the powerful. The author's general good taste is especially shown by his abstention from any description of the tremendous scene of the feast.

BOY DONALD AND HIS HERO: Penn Shirley. *Lee.* $0.60 *net.*

The "hero," Donald's brother, saves the child's life carrying him from a burning house. California is the scene of the story, which incidentally gives some idea of the agricultural industries peculiar to the State. [Four to six years.]

BRINTON ELIOT: James Eugene Farmer. *Macmillan.* $1.50.

A Revolutionary novel introducing Franklin during his mission to Paris, Louis XVI, and the British Ambassador at Versailles. Baron Steuben, Nathan Hale, Arnold, and André appear, and also the gay little circle of Philadelphia belles, and there is much glorification of Yale College and some pleasant description of its customs, together with a considerable spice of obsolete words. The book lacks lightness, but is otherwise agreeable.

CATHOLIC: Anonymous. *Lane.* $1.50.

The vagaries of a domineering English woman who fancies herself in search of religion although really desiring nothing but a channel for her selfish wilfulness, and the mischief wrought by her conduct both before and after her nominal conversion, are the substance of the story. The priests afflicted with the care of her soul are possible if not too probable; and the Cardinal's treatment of her case satisfies

the readers' sense of justice, while it lasts, and one well-bred high-minded Catholic layman appears amid the author's large collection of typical silly Catholics born and converted. The story is likely to harm the weak-minded unable to perceive that the personages are faulty in spite of their faith, not because of it.

CREDIT OF THE COUNTY: W. E. Norris. *Appleton.* $1.50.

A wife's momentary unfaithfulness, a husband's just anger, the determination of a chance spectator to turn the matter to his own profit, and the efforts of some half score of innocent persons to conceal it and to manage the spy, are so treated as to interest the reader, and to keep him in uncertainty. The ending is rather flat, the husband's placation being entirely unreasonable.

DOROTHY DAINTY: Amy Brooks. *Lee.* $0.80 *net.*

A motherless child is adopted by a rich woman, and gradually trained to good manners and neatness until she is a fit playmate for Dorothy, her daughter. [Four to six.]

FOLK TALES OF NAPOLEON. Translated by George Kennan. *Outlook Co.* $1.00.

Two histories of Napoleon: one from the Russian of Alexander Amphiteatrof, supposed to be related by a Russian peasant, and full of grotesque misinterpretations and wild fancies; the other from Balzac, a French veteran's biography of his beloved commander. Both are literary studies, but each may be said to embody the spirit of real folk tales.

GIRL OF THIS CENTURY: Mary Greenleaf Darling. *Lee.*

This is a sequel to "We Four Girls," and relates some experience of one of them at Radcliffe, and of her courtship by a man decidedly averse to her theories of femine independence. It is sensible and womanly. [Fifteen to eighteen.]

HOUSE OF DAYS: Christian Binkley. *Robertson.* $1.25 *net.*

This volume of sonnets and lyrics is noteworthy as a Pacific Coast production, and also for its genuine merit of thoughtfulness and excellent form.

IN A TUSCAN GARDEN: Anonymous. *Lane.* $1.50 *net.*

Pleasant stories of years spent in efforts to reconcile English ideas with Italian domestic service, incidentally revealing a vast number of Tuscan manners and customs. The author is not quite sure of the Pope's orthodoxy in the matter of kindness to animals, and is much grieved by Cardinal Newman's opinions on the same subject, but otherwise the book is very pleasant gossip.

JEZEBEL: Emily Lafayette McLaws. *Lothrop.* $1.50.

An ingenious amplification of the Bible narrative, put in the mouth of an Egyptian captive, the Samaritan court recorder. The supposed story-teller's nationality precludes just distinction between the Chosen People and the idolaters, so that the story needs some commentary if given to young persons, and some of the author's additions to the recorded fact are infelicitous.

KING IN YELLOW: Robert W. Chambers. *Harper.* $1.50.

As some of the short stories composing this volume describe sin and nearly all the others describe some morbid mental condition, the book is wholesome for neither mind nor soul. The author has wasted enough ability upon it to produce really beautiful work.

LENOX: R. De Witt Mallary. *Putnam.*

The town commemorated in this book is the residence of the Sedgwicks, one of the most conspicuous among New England literary families, the temporary home of Bryant, Hawthorne, Fanny Kemble, and scores of other persons of well deserved fame; the centre of a region once abounding in excellent private schools, and still the chosen summer home of many representative New England and New York families. The book is valuable to the student of American manners, and is well bound and illustrated.

LOVE STORY OF ABNER STONE: Edwin Carlile Letsey. *Barnes.* $1.20 *net.*

A first novel, excellently intended, and perfectly innocent, but crude in every way.

MAID OF BAR HARBOR: Henrietta G. Rowe. *Little.* $1.50.

A simple story of Mount Desert life, beginning not long before the transformation of the place from rural content to fashionable contention. The heroine is of the old-fashioned species, gentle, courteous, pretty and clever, and the villain's fault is avarice leading to dishonesty. It is not a great book, but it is innocent, and interesting to those who know the island and the islanders.

MARIE ANTOINETTE: Clara Tschudi. *Dutton.* $2.50.

An unsympathetic biography, condemning the queen in her days of prosperity, not crediting her with any gift desirable for a princess, and making her sorrows sordid, by undue dwelling upon the squalor in which they were endured.

MORCHESTER: Charles A. Datchet. *Putnam.* $1.50.

The wealthy and clever heroine endeavors secretly to aid the hero, an honest young manufacturer whom certain politicians and financiers are leagued to ruin. Her skill in outgeneraling them passes the limits of probability, although she has two excellent masculine advisers, but her conversational powers indicate an uncommon mind, and she is possible. The political passages are admirable, and as a sober, solid piece of literature, the book is far above the average.

MRS. TREE: Laura E. Richards. *Estes.* $1.00.

A bit of pleasant light comedy in which the chief part is played by a sharp-tongued, warm-hearted nonagenarian, impatient with the faint-heartedness of a pair of elderly lovers.

OLDFIELD: Nancy Huston Banks. *Macmillan.* $1.25.

An elaborate study of a Kentucky village dominated by a poor and aged gentlewoman of exquisite manners, perfect unselfishness, and delicate conscientiousness. An originally planned love story and many quaint subordinate characters are introduced, and if the tale be somewhat prolonged, its readers are detained in a pleasant land.

PRISONERS OF RUSSIA: Dr. Benjamin Howard. *Appleton.* $1.50.

The author of this book really inspected the island prison of the worst class of Russian criminals, and describes their government and conditions fairly and temperately. He compares Russian methods with those pursued in States in which prison labor is forbidden, and his praise is given to Russia, speaking both as a physician and as a penologist. The work is worth a library of melodramatic stories of innocent convicts.

RANDY AND HER FRIENDS: Amy Brooks. *Lee.* $0.80 *net.*

A simple and prettily illustrated chronicle of life in a Boston private school and in a country village. It is the third volume of a series. [Eight to twelve.]

RANSON'S FOLLY: Richard Harding Davis. *Scribner.* $1.50.

Five brilliant stories: an army post comedy; a dog's biography; a romance of journalism; a series of surprises, and a study in musical effects. The concentrated energy of these tales makes them only less stimulating than noble essays or poetry. No writer, English or American, surpasses their author in work of this species.

RATAPLAN: Ellen Velvin. *Altemus.* $1.25 *net.*

Studies of animals, describing their lives and their characteristic actions and accompanied by good colored pictures; they are not sentimental like Mr. Thompson's, not so grim as Mr. Roberts', and make no essay at the sham simplicity of most other authors in this field, but are pleasantly instructive. [Eight to fifteen years.]

STORY OF MARY MACLANE: Mary MacLane. *Stone.* $1.50.

A burlesque of Marie Bashkirtseff's confessions and the egotistical nonsense confided to interviewers by a much advertised novelist, the whole carefully arranged with a view to notoriety. It has been advertised by fictitious telegrams inserted as reading matter, and one woman has praised it in the same style in which it is written. Its intrinsic value is the weight of its paper.

SUITORS OF GRONNE: Rafael Sabatier. *Putnam.* $1.20 *net.*

One more unfortunate needy French gentleman fights his way to wealth and a wedding in this book. His patron is Richelieu, in the disguise of Mazarin, but the story is quite up to the standard of its kind. Its fault is that it follows some scores modelled on the same pattern.

SUNSET SONG AND OTHER VERSES: Elizabeth Akers. *Lee.* $1.50 *net.*

An exceedingly pretty book containing much good and correct verse not too abstruse for simple readers. A few pieces are mere rime and not worthy of their companions, but even they are correct in form, and many are admirable. The author's best known poem, "Rock me to sleep, mother," is the only one that does not appear in this book for the first time. It is set at the close and accompanied by its extraordinary history.

THOSE DELIGHTFUL AMERICANS: Mrs. Everard Cotes. *Appleton.* $1.50.

A well bred and amiable Englishwoman describes her entertainment by certain hospitable Americans and their boorish children and young friends. The guest's armor of simple kindness is not penetrated by rudeness, and she finds even insult "so amusing." The lesson is severe, but it is a Canadian well acquainted with American, English and Indian life who administers it.

WAY OF ESCAPE: Margaret C. Todd. (Graham Travers.) *Appleton.* $1.50.

The heroine, having sinned in early youth, after some years of reticence falls a victim to a mania for confession on the plea that she cannot conscientiously deceive the world. She is self-persuaded of righteousness, and although her conduct causes great trouble, she confidently expects that a way of escape will open for her. The "way" is an heroic death. Her fellow-sinner's punishment is a stupid wife and failure to attain his youthful ideal, and the heroine moralizes sapiently upon it. The book is clever, but subtly unwholesome, unless it is taken as an argument against self-imposed confession and penance.

WHARF AND FLEET: Clarence M. Falt. *Little.* $1.25.

Verses faithfully describing the sights, sounds, and smells of the fisherman's calling. The author's muse can pursue the Parnassian way for three verses at the most, the fourth line being pure prose. The desire to be poetical is strong, but the Phoebus does not grant the prayer.

Books Received.

THEOLOGY.

TRACTATUS DE DEO UNO. Pars I—De Pertinentibus ad Divinam Essentiam. (1 Quaest. 1—xiii.) Auctore Alexio Maria Lépicier, Ord. Serv. B. M. D. V., in Coll. Urbano de Propaganda Fide Theol. Professore. Institutiones Theologiae Dogmaticae ad Textum S. Thomae concinnatae. Parisiis: Sumptibus et typis P. Lethielleux. Pp. xl—566. Pretium, 8 francs.

FORTY-FIVE SERMONS, written to meet Objections of the Present Day. By the Rev. James McKernan, of the Diocese of Trenton, N. J. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 291. Price, $1.00 *net.*

A NEW CATECHISM of Christian Doctrine and Practice. By the Right Rev. James Bellord, D.D., Titular Bishop of Milevis. Sold for the Benefit of the Servants of the Holy Ghost, San Antonio, Texas. (First American Edition, Authorized.) Notre Dame, Ind.: *The Ave Maria*. 1902. Pp. 115. Price, $0.10.

DISCOURSES: DOCTRINAL AND MORAL. By the Most. Rev. Dr. MacEvilly, Archbishop of Tuam. Dublin; M. H. Gill and Son; New York: Benziger Brothers. 1902. Pp. 382. Price, $2.00 *net*.

PHILOSOPHY.

CONTRIBUTION PHILOSOPHIQUE À L' ÉTUDE DES SCIENCES. Par le Chanoine Jules Didiot, des Facultés Catholiques de Lille. Avec Permission de l'Autorité Ecclésiastique. Lille: Desclée. 1902. Pp. xiv—304.

HISTOIRE DE LA PHILOSOPHIE. IV. Bibliothèque du Congrès International de Philosophie. Paris: Librairie Armand Colin. 1902. Pp. 529. Prix, 12 fr. 50.

RELIGION, AGNOSTICISM AND EDUCATION. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. 1902. Pp. 285. Price, $0.80 *net*.

THE WORKMAN. A few words of advice addressed to the Workman and to those interested in his welfare, by Charles Beyaert. Translated from the French by the Rev. P. Grobel. Bruges: Charles Beyaert, rue Notre-Dame; Benziger Brothers. 1902. Pp. 134. Price, $0.25.

ASCETICA.

ST. DOMINIC AND THE ROSARY. By Wilfrid Lescher, O.P. London: R. & T. Washbourne; New York: Benziger Brothers. 1902. Pp. 137. Price, $0.45 *net*.

OREMUS PRO PONTIFICE NOSTRO LEONE. By J. Singenberger, Knight of St. Gregory the Great, President of the American St. Cæcilia Society, Professor of Music at the Teachers' Seminary in St. Francis, Wis. A, for Soprano, Alto, Tenor and Basso, with Organ Accompaniment, 20 cents; B, for Two Sopranos, Alto and Organ, 25 cents; C, for four Male Voices, with Organ Accompaniment, 25 cents.

CARMINA MARIANA. Second Series. An English Anthology in Verse in honor of and in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., Editor of "Annus Sanctus: Hymns of the Church for the Ecclesiastical Year." Second edition. London and New York: sold for the Editor by Burns & Oates, Ltd. 1902. Pp. liv—528.

EN ROUTE POUR SION, ou La Grande Espérance d'Israel et de Toute l'Humanité. Traduit de l'Allemand par Ernest Rohmer, Missionaire Apostolique et Terre-Sainte. Seule édition française autorisée. Paris: P. Lethielleux. 1902. Pp. xix—334. Prix, 5 francs.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. Translated by the Rev. Patrick Boyle, C.M. New York, Cincinnati, Chicago: Benziger Brothers; London: Art and Book Co.; Dublin: M. H. Gill & Son. 1902. Pp. xvi—221. Price, $0.85 *net*.

LES FÊTES MARIALES DE 1904. Réflexions et projets. René-Marie de la Broise et Alan du Bec-Boussay. Extrait des Études, 20 Mai et 5 Juin 1902. Paris: Victor Retaux. 1902. Pp. 31.

DEVOTION OF THE THREE HOURS' AGONY, in honor of our Lord Jesus Christ on the Cross. Translated from the Spanish by the Rev. R. F. Alfonsa Mesia, S.J. Dublin: James Duffy & Co. 1902. Pp. 35.

HISTORY.

THE HISTORY OF THE GREAT IRISH FAMINE OF 1847, with Notices of earlier Irish Famines. By the Rev. John O'Rourke, P.P., M.R.I.A.. Third edition. Dublin: James Duffy & Co. 1902. Pp. xxiv—559.

LETTRES INÉDITES DE CH. DE MONTALEMBERT. Accompagnées de Notes Explicatives. Par M. l'abbé G. Periès. Paris: Librairie Lamulle et Poisson. 1902. Pp. 40.

Firms Having Episcopal Authorization

TO HANDLE, FOR THE SAKE OF

REPAIRING, THE SACRED VESSELS

NEW YORK:	**MESSRS. FR. PUSTET & CO.,** 52 Barclay Street, New York City. **BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. **JOSEPH BAYAN,** 456 Fourth Avenue, N. Y.
NEW YORK AND BROOKLYN:	**GORHAM MFG. CO.,** Broadway and 19th Street, New York City.
CHICAGO:	**THE W. J. FEELEY COMPANY,** 6 Monroe St., Chicago, Ill. **BENZIGER BROS.,** 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.
PHILADELPHIA:	**Z. J. PÉQUIGNOT,** 1322 Chestnut Street, Philadelphia, Pa. **H. G. OESTERLE & CO.,** 21 N. Tenth St., Philadelphia, Pa.
BOSTON:	**VINCENT LAFORME & CO.,** 3 Franklin St., Boston, Mass. **THOS. J. FLYNN & CO.,** 16, 18, 20 Essex Street, Boston, Mass.
ST. LOUIS:	**B. HERDER,** 17 South Broadway, St. Louis, Mo.
CINCINNATI:	**M. AHMANN & CO.,** 431 Main Street, Cincinnati, O. **BENZIGER BROS.,** 343 Main Street, Cincinnati, O.; Factory in De Kalb Ave. and Rockwell Place, Brooklyn, N. Y. **MESSRS. FR. PUSTET & CO.,** 436 Main Street, Cincinnati, O.
CLEVELAND:	**NORTHERN OHIO PLATING WORKS,** 49 Wood Street, Cleveland, Ohio.
MILWAUKEE:	**M. H. WILTZIUS & CO.,** 429 East Water St., Milwaukee, Wis.
NEW ORLEANS:	**F. A. BRUNET,** 313 Royal Street, New Orleans, La.
PROVIDENCE:	**THE W. J. FEELEY CO.,** 185 Eddy St., Providence, R. I.
OMAHA:	**JOHN BAUMER,** 146th and Farnane Streets, Omaha, Neb.

BUSY PRIEST'S COMPANION

FR. CLEMENT HOLLAND

Twenty-Five Plain Catholic Sermons on Useful Subjects, with a Synopsis of each Sermon

PRICE, $1.00, NET

CONTENTS

The End of Man
Mortal Sin in this World and the Next
The Effects of Pride in the Soul
The Evils of Intemperance
The Work of the Creature
Sermon on Confession
God's Merciful Call to Sinners
The Love of our Neighbor
The Mother of God our Model
The Training of Children
Why God allows the Wicked to prosper in this World
The Dolors of Mary
Christ's Love in the Holy Eucharist
The True Idea of Christian Marriage
The Use of Time
Christ the Good Shepherd
The Working-Man's Wife: Her Right to Help and Affection
The Catholic Church and Images
Mary's Greatness, and the Honor Due to Her
Prayer for the Holy Souls
St. Peter's Denial of Christ, and the Lessons to be Learnt from it
The Invocation of the Saints
The Catholic Church is the Church of Christ
Papal Infallibility
The Holy Rosary

Publisher JOHN JOS. McVEY Philadelphia

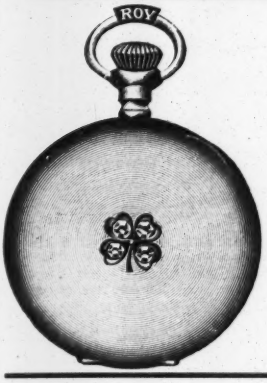
Send for Prospectus. Catalogue sent free on application

School Furniture, Church Furniture Seating for Assembly Halls . . . . . made in endless variety. The largest factory of the kind in the world. Don't buy until you have investigated GRAND RAPIDS goods. They are the good kind, the kind to buy. Address all communications to Eastern sales office,

GRAND RAPIDS SCHOOL FURNITURE WORKS
814 Constable Building, NEW YORK

J. L. DAILEY
MANUFACTURERS' AGENT
Stone Crushers and Road Machines
Structural Iron, Boilers, Tanks
Stacks, Engines, Grate Bars and Machinery Castings
No. 510 Betz Building, Philada., Pa.

Harry C. Nichols Company
CONTRACTORS
CARPENTERS, BUILDERS
510 BETZ BUILDING
PHILADELPHIA Telephone Connection



Strictly Wholesale Prices to the Clergy for everything in the Jewelry line....

J. J. McGRANE

187 BROADWAY, NEW YORK CITY

TELEPHONE 4253 CORTLANDT

Send for Illustrations and Prices.

John Morgan & Sons

ESTABLISHED 1849

Stained Glass for Churches

Figured and Ornamental Windows

Only the Most Competent Artists Employed

We have recently executed all of the Stained Glass Windows for the following New York Churches:

St. Agnes', 43d Street and Lexington Avenue. Rev. Dr. Brann, Rector.

Our Lady of the Rosary, East 119th Street. Rev. Dr. Wall, Rector.

St. Vincent Ferrer, Lexington Ave. and 66th Street. Very Rev. B. F. Logan, O.P., Prior.

DESIGNS AND PHOTOGRAPHS SUBMITTED

OFFICE, 32 East 9th Street, New York.
STUDIOS, 17 Union Avenue, Brooklyn, N. Y.

THE SMITH PREMIER TYPEWRITER

SIMPLE, DURABLE
ALWAYS RELIABLE

A dollar of service for every dollar of cost. That is the record. Illustrated book free.

The
Smith Premier Typewriter Co.
23 S. 8th St., Philadelphia, Pa.

LIQUID GRANITE
FOR FLOORS
DEVELOPS THE GRAIN OF THE WOOD
MAKES A LASTING FINISH
ALSO UNEQUALED FOR OILCLOTH AND LINOLEUM PROLONGING THEIR LIFE AND PRESERVING THE FRESHNESS OF THE COLORS

If you are having any trouble with the finish on your floors, or are not entirely pleased with their appearance, it is certain you have not used LIQUID GRANITE, the finest Floor Finish ever introduced. More hospitals, convents, academies and buildings of this character have their floors treated with Liquid Granite than with any other Finish. Finished samples of wood and instructive pamphlet on the care of natural wood floors sent free for the asking.

BERRY BROTHERS, Limited, Varnish Manufacturers

NEW YORK PHILADELPHIA CHICAGO ST. LOUIS
BOSTON BALTIMORE CINCINNATI SAN FRANCISCO
Factory and Main Office, DETROIT

The Raleigh

Pennsylvania Ave., Cor. Twelfth St., N. W.
WASHINGTON, D. C.

European Plan
Absolutely Fire-Proof
The Modern Hotel of the City

T. J. TALTY,
Manager

Heaters and Ranges
Tin Roofing and Spouting

Jobbing and Country Work promptly attended to

Jobbing Bricklaying, Pointing and Cementing

JERE J. KEOHANE
1806 Callowhill St., Philadelphia

HEADACHE
A Sour Stomach
A Sallow Complexion

All proceed from imperfect digestion. It's easy to acquire PERFECT digestion by using

Murray's Charcoal Tablets.

At all druggists, or mailed on receipt of price. 25c. per box.

A. J. DITMAN, 2 Barclay St., N. Y.

WALTER F. BALLINGER
EMILE G. PERROT

Hales & Ballinger

Architects and Engineers

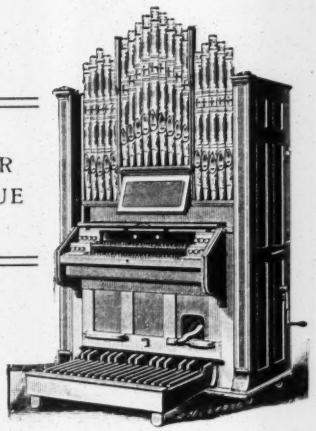
S. W. Cor. 12th and Chestnut Sts.

PHILADELPHIA

References on application

ST. MARY'S
PIPE ORGAN CO.
ST. MARY'S, OHIO

Church, Institution and Cabinet Pipe Organs



SEND FOR CATALOGUE

Ecclesiastical Gold and Silver Plate and Sterling Silver

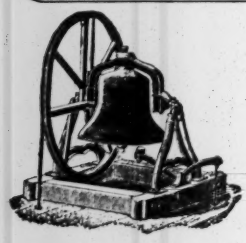
In compliance with the many inquiries for ecclesiastical goods suitable for church and chapel requirements, we are pleased to state that we are now making an extensive line, beautiful in design, elegant in workmanship and reasonable in price.

A large variety can be seen at our Meriden Show Rooms (opposite the Railroad Station) and at our New York Store, 1130 Broadway, between 25th and 26th Streets.

We are also prepared to promptly furnish special designs of this class of goods, and in the highest standard of excellence possible.

Having Episcopal authorization to handle sacred vessels, for the purpose of repairing, we solicit the refinishing, replating and repairing any church goods that may need the most careful and expert attention. Correspondence solicited.

MERIDEN BRITANNIA CO.
(International Silver Co. Successor)
MERIDEN, CONN.



Meneely Bell Company

TROY, N. Y., and
NEW YORK CITY (177 Broadway)

Manufacture Superior
Church, Peal and Chime **BELLS**

McShane Bell Foundry

BALTIMORE, MD., U. S. A.

HENRY McSHANE MFG. CO., Props.

Founders of Best Superior
Pure Copper and Tin

CHURCH BELLS

CHIMES AND PEALS A SPECIALTY

Catalogue, Prices, Etc., upon Application

BARGAINS

TWO FINE ORGANS—A LARGE THREE-MANUAL AND A TWO-MANUAL—Thoroughly Overhauled

For Circulars, address

EIFERT & STOEHR

Builders of

Church and Parlor Pipe Organs

TRACKER AND TUBULAR PNEUMATIC

Rebuilding, Repairing and Tuning Organs in General

FACTORY at 920 De Bevoise Avenue, Near Potter Avenue, STEINWAY, Borough of Queens, NEW YORK CITY

McClenahan & Bro. Granite Co.

PORT DEPOSIT GRANITE

FOR CHURCHES AND FINE RESIDENCES

This Granite is strong, durable and attractive in appearance, has no absorption and retains its color perfectly. Among the many fine churches built of it are St. Peter's, Fifth and Girard Ave.; St. Francis Xavier, Twenty-fourth and Green, Philada.; Our Lady of Lourdes, Overbrook, Pa.

PHILADELPHIA OFFICE, 407 BUILDERS' EXCHANGE
OFFICE AND QUARRY, PORT DEPOSIT, MARYLAND

A Keen Edge That Lasts

is the reason for the popularity of the

"MASTERPIECE" RAZOR

The steel is unrivaled and surgically ground, yet the "Masterpiece" is the lowest-priced superfine razor made. The heavy and light beard vanish alike under its touch, and it leaves the face smooth and soft. We have been making high-grade razors since 1819.

Send us $5.00 and we will send you a pair of "Masterpiece" Razors, or $2.50 for a single Razor. When ordering state whether for light or heavy beard. WE DELIVER FREE

Our Pledge If our razors are not all we claim for them, if you will return them within 10 days of receipt, in good condition, we will gladly refund money.

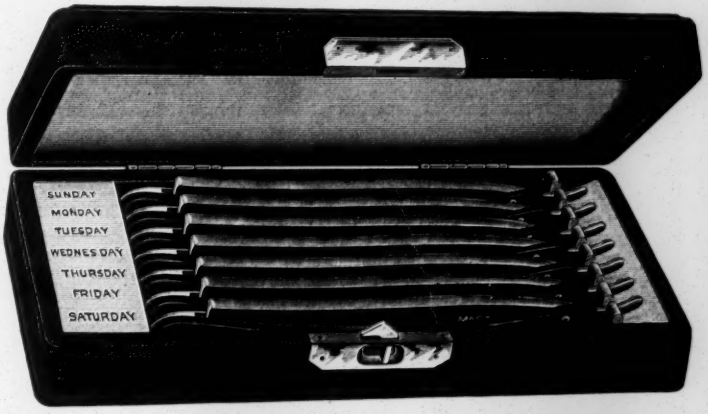
Send for our illustrated pamphlet, FREE, "All About Good Razors," which also tells about our superior razor strops.

IN SEVEN DAY SETS

Our Seven-Day set is a beauty. It consists of a razor for every day in the week, incased in a beautiful morocco case, and costs

$19.50

complete.



A fine Morocco Case, with seven MASTERPIECE RAZORS, as illustrated, with name of each day of the week it should be used.

C. KLAUBERG & BROS., 177 William St., New York

THE REV. PASTORS

AS WELL AS

Organists, Teachers, Sextons, Housekeepers

and others desirous of securing positions in Catholic parishes will find **THE AMERICAN ECCLESIASTICAL REVIEW** the best possible medium of securing competent lay assistance in church, school and parish work.

WANTED by young married man a position as organist in Catholic Church; best of references furnished; can play all the standard Masses and direct the choir.

Address,

JAMES HUGHES,

232 Turner St., Auburn, Me.

WANTED.—A competent teacher and organist desires change of position. Besides German and perfect English, he can teach the commercial branches. Middle-aged, nine years' service, good references.

Address,

TEACHER A. B., this office.

The Catholic Home Study Circle

Direction in Systematic Reading and Study by means of

Mosher's Magazine

A Literary and Educational Monthly of the highest class

From Most Rev. Archbishop Corrigan:

It gives me great pleasure to testify my satisfaction and increasing admiration of the manner in which your Review is conducted. It furnishes solid information on subjects with which Catholics, above all, should be conversant, directs attention to salient points, and stimulates the mind to further and laudable inquiry. I sincerely trust your labors will be as fully appreciated as they unquestionably deserve.

From Most Rev. Archbishop Elder:

Very often pastors and directors of our Catholic society libraries complain that the members do not use the books. If they will get them to read this Magazine every month they will certainly be disposed to read more of other books, and to derive much benefit from them I hope it will have a wide circulation.

Subscription Price, per Year, $2.00 **Three Months' Trial Subscription, 25c**

ADDRESS

WARREN E. MOSHER, 37 E. 42d St., New York City

Christian Press Association Publishing Company

REV. JAS. L. MEAGHER
President

PUBLISHERS
MANUFACTURERS and
IMPORTERS OF

Church Ornaments Vestments Statuary and Religious Articles

OUR line of Prayer Books is the most complete published.
Books for Devotion and Meditation. Historical, Biographical, Philosophical, Theological, Controversial and Liturgical Works. Missals, Breviaries, etc.
Novels and Premium Books.
Candles, Sanctuary Oil, Charcoal, Incense, etc. Mission Supplies a Specialty.
Send for our Catalogues and Price-List of absolutely pure Altar and Table Wines from the Christian Press Vineyards.

New York, 26 Barclay Street ✦ Telephone 3679 Cortlandt

Vanilla Crystals

GOOD — because they are the vital flavor principle of vanilla crystallized in sugar. — PURE

BETTER — than liquid flavoring, for they are absolutely free from alcohol and deleterious coloring matter, and do not evaporate in cooking. — DELICIOUS

BEST — of all flavoring, because they never vary, but retain the full, delicate flavor under any conditions of heat or climate, besides costing less than extracts. — ECONOMICAL

A Trial will Prove These Facts

AT ALL GROCERS
10 CENTS A CAN

VANILLA CRYSTAL COMPANY
101 Beekman Street, New York

The Summer Months is a very good time for

Repairs and Renovation of Church Ornaments and Altar Vessels

and we would advise that you have your work done now. We can make your old candlesticks and candelabra look nearly as good as new, and at prices reasonable. Write us for estimates.

THE W. J. FEELEY COMPANY

185 EDDY ST., PROVIDENCE, R. I.

6 and 8 Monroe St., Chicago, Ill.

The Catholic Summer School of America

CHAMPLAIN ASSEMBLY

The Great Catholic Intellectual and Social Resort

Eleventh Session Opens July 6, 1902. Closes September 5, 1902

Approved by our Holy Father, Pope Leo XIII; endorsed and patronized by Cardinal Gibbons, Cardinal Satolli, Cardinal Martinelli; by the Most Reverend Archbishops and the Right Reverend Bishops of the United States passim; by the Reverend Clergy in general and by the Catholic public at large.

The ideal place for a Catholic's summer vacation; hot weather, malaria, mosquitoes unknown.

All the people associate as one large family, from which diffidence and obtrusiveness alike are absent.

The intellectual programme, of which each is free to partake as much or as little as he wills, is a charming, as well as useful feature, removing all the monotony that usually attends life in the country, and making every movement delightful.

Bathing, Cycling, Golf, Tennis and all forms of athletic sports.

The Chapel of our Lady of the Lake is on the grounds. Often as many as thirty Masses are celebrated in it on a single morning.

The accommodations are excellent in all respects. Terms for board, $10.50 a week; at Champlain Club, $18.00 a week. Assembly fee, $1.50 a week, or $10.00 for the whole session of nine weeks. Send for prospectus.

WARREN E. MOSHER, Secretary
39 E. 42d St., New York

REV. M. J. LAVELLE, President
123 E. 50th St., New York

PHILADELPHIA: The Rt. Rev. Monsignor James F. Loughlin, D.D., Allegheny Ave. and Belgrade St.
BOSTON: The Rev. Wm. J. McQuaid, 9 Whitmore St.
WASHINGTON: The Rt. Rev. Bishop Conaty, Catholic University of America
ALBANY: The Rev. J. T. Driscoll, Funda, N. Y.
BUFFALO: The Rev Jno. B. McGrath.
SYRACUSE: The Rev. John F. Mullany, St. John Baptist's Church
ROCHESTER: The Rev. T. A. Hendrick, 15 Hand St.
OGDENSBURG: The Very Rev. J. F. Conroy, V.G.
NEWBURGH, N. Y.: The Rev. Wm. Livingston.
POUGHKEEPSIE, N. Y.: The Rev. P. Daly.
NEW JERSEY: The Rev. B. F. Bogan, Rahway.
CONNECTICUT: The Rev. L. Fitzsimons, Rockville.
VERMONT: The Very Rev. T. J. Gaffney, V.F.

UNIV. OF MICH
NOV 26 1902
BX-
801
E17

Vol. XXVII OCTOBER 1, 1902 No. 4

Ecclesiastical Review

A Monthly Publication for the Clergy
Cum Approbatione Superiorum

CONTENTS

ROSMINI 351
The Rev. T. B. SCANNELL, D.D., Folkestone, England.

BRIDGING THE GRAVE 367
The Very Rev. ALEXANDER MacDONALD, D.D., St. Francis Xavier's College, Antigonish, N. S., Canada.

THE PRIEST AS A GUARDIAN OF PUBLIC MORALITY 376
AMICUS CLERI.

THE RATIONALE OF SAINT-WORSHIP 386
The Rev. W. R. CARSON, Shefford, England.

THEOLOGY, SCIENCE AND IMAGINATION 397
The Rev. FRANCIS T. LLOYD, D.D., Oscott College, Birmingham, England.

CONTENTS CONTINUED INSIDE.

Published at PHILADELPHIA, 825 ARCH STREET
American Ecclesiastical Review
NEW YORK AND PHILADELPHIA

COPYRIGHT, 1902
AMERICAN ECCLESIASTICAL REVIEW

Subscription Price, Three Dollars and Fifty Cents
(Fourteen Shillings) a Year
Entered June 5, 1902, as second class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

ECCLESIASTICAL GOODS: CROZIERS, CROSSES, CRUCIFIXES, CIBORIA, CHALICES PATENS, Etc.
GORHAM MANUFACTURING CO., GOLDSMITHS AND SILVERSMITHS
BROADWAY AND NINETEENTH ST., NEW YORK

St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape, and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

1 Case of 25 Hock Bottles, *$6.00
*50 cents of this price is for war stamps.
1 Keg of 10 Gallons, . . 9.50
1 Keg of 23 Gallons, . . 20.00
1 Barrel of from 47 to 49 Gals. 40.00
The 10-Gallon and 23-Gallon Kegs have double packages.
The prices include the cost of packages.
SEND FOR CIRCULAR

The sale of this Wine is in charge of the RIGHT REV. MGR. DE REGGE, Treasurer of the Seminary, Rochester, N. Y., to whom all communications should be addressed

ALTAR WINES BEYOND DOUBT

FROM THE

SACRED HEART NOVITIATE

LOS GATOS, CAL.

"Made by ourselves especially for the purpose."

(*Signed*) D. GIACOBBI, S.J., Rector.

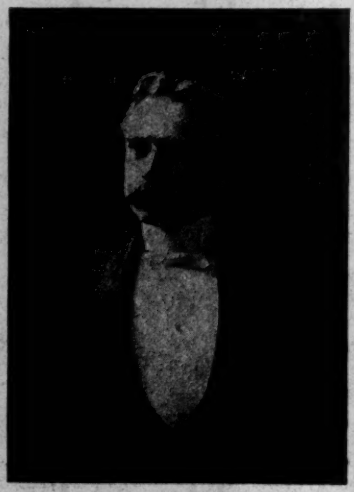
EXCELLENT QUALITIES *NO ACIDITY* *REASONABLE PRICES*

Sole Agents, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec'y 6 BARCLAY ST., NEW YORK

The above Wines supplied by the dozen, keg or barrel from N. Y. Depot and by the barrel only from the Novitiate whenever desired direct from there.

UNDER DATE, APRIL 24, 1900, WE ARE AUTHORIZED TO SOLICIT ORDERS FOR SANTA CLARA COLLEGE ALTAR WINES. SUPPLIED ONLY IN ORIGINAL PACKAGES.



J. W. DONNELLY

1870 to 1902

THE DONNELLY BROTHERS ALTAR WINES

TO THE REV. CLERGY:

When weary of acid altar wines, you desire to try a pure wine pleasing and grateful to the fasting stomach, send for the unrivalled JURANÇON wine. It is delicate and delicious. Or, if you desire a sweeter wine, try the VIN de TOURS. The rare quality of these wines for Altar use is as choice now as when they were first introduced over 25 years ago, by the Faculty of St. Joseph's Theological Seminary of Troy. Perfect proofs of purity and low price.

SOLE AGENTS

THE DONNELLY BROTHERS

WINE MERCHANTS TROY, N. Y.

The Dolphin

FOR THIS MONTH CONTAINS

EVOLUTION OF THE PAPAL CONCLAVE

By Mrs. Bartle Teeling, of Somerset, England. The article gives an interesting account of the manner in which the present republican form of Papal election was brought about. It is a paper of historical importance and will be continued in the November issue.

HOME LONGINGS OF THE SOUL

By Professor W. F. P. Stockley, of the University of Ottawa, Canada, touches a responsive chord in the experience of sincere Protestants who are groping after truth which alone can meet them as an abode of permanent peace in the Catholic Church. Professor Stockley is a convert and therefore speaks with intimate knowledge of his subject.

THE BRIDEGROOM COMETH

Is an exquisite translation of the mediæval hymn, *Exhortatio Animæ ad Sumendum Corpus Christi*, by the Rev. H. T. Henry, Lit.D., of Overbrook Seminary, whose fidelity and grace of rendition is well known. Father Henry's gems of ecclesiastical thought tone are always relished as agreeable to mind and heart of the cultured Catholic reader.

"IN PRAISE OF WORK"

Is a paper which none of the lady readers of The Dolphin should pass over. It deserves careful digesting and retaining. Miss M. M. Mallock, the gifted writer, is a convert to the Catholic faith, sister of Mr. W. H. Mallock, the author of "Is Life Worth Living?"

The first instalment of Father Sheehan's new serial,

UNDER THE CEDARS AND STARS

Appears in this number and makes charming reading, in which there is a blending of "Reveries," with keen philosophical analysis of life's great problems, all tinged with the religious sentiment of the writer's sacred calling.

Scientific Department Conferences. Literary Notes, Etc.

Lay readers subscribing through Clergy obtain THE DOLPHIN regularly for Three Dollars and Fifty Cents

ADDRESS

American Ecclesiastical Review

825 ARCH STREET, PHILADELPHIA, PA.

See next page.

THE ISSUE OF THE DOLPHIN IS LIMITED. WE CANNOT GUARANTEE TO SUPPLY BACK NUMBERS FOR LIBRARIES OR OTHERWISE, UNLESS YOU SUBSCRIBE AT ONCE.

READ

CURRENT SCIENCE in the DOLPHIN

Giving account of the notable achievements of Catholic Physicians in Medical Science.

> "Laennec deserves to stand by the side of Hippocrates, Galen, Harvey and Sydenham."
> *Dr. Clifford Allbut.*
>
> "Morgagni is the Father of Pathology."
> *—Prof. Virchow.*
>
> "Pasteur represents the greatest name in medicine in the latter half of the nineteenth century. . . Prof. Ramon y Cajal has introduced new ideas into brain anatomy that mark the greatest advance in this line for several hundred years."*—Dr. J. J. Walsh.*

These all were devout Catholics as well as leaders in scientific progress.

READ ALSO

Conference on the Experimental Training School for Catholic Nurses, in Brooklyn

---

NOTE.—Detailed Directions for Sacristans and all who wish to understand the Daily Liturgy of the Church in the Dolphin.

CONTENTS—CONTINUED

ANALECTA:

E S. CONGREGATIONE RITUUM:

Confirmatio Cultus Sanctorum quorumdam Hiberniae 411

E S. CONGREGATIONE S. POENITENTIARIAE:

De mentione aetatis superadultae pro obtinenda dispensatione matrimoniale 413

E S. CONGREGATIONE INDULGENTIARUM:

I. Applicatio Indulgentiarum Ordini Praedicatorum concessarum ad animas defunctorum 413

II. Extensio Indulgentiarum Ordini Praedicatorum concessarum ad Tertiarias in communitate viventes 414

III. Sanatio pro invalida erectione stationum Viae Crucis a 1894 ad 1902 415

IV. Peractio Exercitii Viae Crucis in sacellis sororum religiosarum 416

CONFERENCES:

Our Analecta 417
The Symbolism of Westminster Abbey 418
St. Maurice in Christian Iconography 419
Celebration of Titular Offices in our Churches, 421
The Invocation: Desire of the Eternal Hills 423
Obligation of Blessing the Cement of Portable Altars 424
Restitution on the Part of a Confessor 425
Publishing the Banns 425
The Impediment "Mixtae Religionis" . . 425
The "Recent Popular Books" Department for THE DOLPHIN 426

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture 427
Theology 435

CRITICISMS AND NOTES:

GIGANOTTO: De Consummatione Sanctorum, 438
SABETTI-BARRETT: Compendium Theologiae Moralis 439
OXFORD TUTORS: Contentio Veritatis 440
ORBY SHIPLEY: Carmina Mariana 443
MCDEVITT: The School Question 445
HUTTON: The Soul in the Unseen World . . 447
CARMICHAEL: Lady Poverty 449
ST. CYRES: François de Fénelon 451
BRENTANO-HAGUE: Origin of the Knowledge of Right and Wrong 455
MURPHY: Priests' New Ritual 456
CROFT: Account of Lisbon College 456

LITERARY CHAT 458

BOOKS RECEIVED 460

PRESS COMMENTS ON THE DOLPHIN

THE DOLPHIN reflects the highest credit on the Catholic scholarship of the New World. . . . It has long been felt and occasionally urged that the time is ripe for the establishment of a Catholic monthly review on the lines of the English magazines, such as the *Nineteenth Century*, *The Contemporary*, *The Fortnightly*.

"THE DOLPHIN has come into being just at the right time, and its five issues clearly evidence that it is fully prepared to meet the intellectual needs of a large class of Catholic laymen, who will find it an admirable Catholic *vade mecum* for every month of the year, the better they become acquainted with its contents. . . . THE DOLPHIN contains more solid and reliable reading matter, set out with fine taste, than half a dozen magazines. Therefore, it would be cheap in price at double its present subscription rate."—*New Century*, Washington.

The Catholic Union and Times, of Buffalo, says: "This distinctively Catholic magazine is a comparatively new comer to the ranks of Catholic literature, but it is destined to fill a long-felt want. The contents cover topics that ought to be of interest to educated Catholics as well as those who desire to become educated."

The Erie *Weekly Herald*: "THE DOLPHIN carries out the high promise made in its earlier numbers. Indeed, it is a high-class magazine, eminently practical, and appeals strongly to Catholic readers."

From many New England expressions of good will, this from *The Providence Visitor* is encouraging to THE DOLPHIN: "Here is a publication of which no layman can say he would be ashamed to put it into the hands of his Protestant or infidel neighbors. . . . There is much about THE DOLPHIN that recalls the scholarly tone of the *Home and Foreign Review* in its better days. We do not see how the layman who does not read THE DOLPHIN can affect to be abreast of the best that is thought and said, not only in the ranks of his co-religionists, but amidst those less orderly groups of non-believing minds before whom he will always have to be on the defence."

The New World, of Chicago, calls THE DOLPHIN for June, "the best Catholic magazine of the month."

A French contemporary, *L'Independant*, says of THE DOLPHIN that it is "irréprochable à tous les points de vue. . . . Elle intéressera certainement tous les Catholiques instruits."

"THE DOLPHIN, the edition of the ECCLESIASTICAL REVIEW for lay readers, is a periodical to be proud of."—*The Ave Maria*.

Of the ECCLESIASTICAL REVIEW, of which THE DOLPHIN is the edition for the laity, the *Independent* (N. Y.) says: "For scholarship and ability it stands at the very head of the Catholic press of the country.

"It is a learned monthly magazine, and its book reviews and notes on science are especially valuable."

The Catholic University of America, WASHINGTON D. C.

EXCLUSIVELY DEVOTED TO GRADUATE AND PROFESSIONAL INSTRUCTION AND RESEARCH

The following departments are now open and equipped for work:

Biblical Science	*Semitic and Egyptian*	*Sociology*
Dogmatic Theology	*Sanskrit*	*Politics*
Moral Theology	*Comparative Philology*	*Economics*
Church History	*Mathematics*	*Common Law*
Canon Law	*Physics*	*Roman Law*
Philosophy	*Chemistry*	*Applied Mathematics*
English	*Astronomy*	*Civil, Electrical and Mechanical Engineering*
Latin	*Botany*	
Greek		
Keltic		

FOR PARTICULARS ADDRESS THE REGISTRAR OF THE UNIVERSITY

Georgetown University

WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students.

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course preparatory to college.

THE MEDICAL DEPARTMENT possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

THE LAW DEPARTMENT has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

THE ASTRONOMICAL OBSERVATORY. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S.J., *President*

The Catholic Home Study Circle

Direction in Systematic Reading and Study by means of

Mosher's Magazine

A Literary and Educational Monthly of the highest class

From Most Rev. Archbishop Corrigan:

It gives me great pleasure to testify my satisfaction and increasing admiration of the manner in which your Review is conducted. It furnishes solid information on subjects with which Catholics, above all, should be conversant, directs attention to salient points, and stimulates the mind to further and laudable inquiry. I sincerely trust your labors will be as fully appreciated as they unquestionably deserve.

From Most Rev. Archbishop Elder:

Very often pastors and directors of our Catholic society libraries complain that the members do not use the books. If they will get them to read this Magazine every month they will certainly be disposed to read more of other books, and to derive much benefit from them. I hope it will have a wide circulation.

Subscription Price, per Year, $2.00 **Three Months' Trial Subscription, 25c**

ADDRESS

WARREN E. MOSHER, 37 E. 42d St., New York City

Mack, Miller Candle Company

SYRACUSE, N. Y.

The FULL-WEIGHT CANDLE MANUFACTURERS

Beeswax Altar Candles

ALL STYLES—ALL SIZES

Stearic Acid Candles

FIRST QUALITY

The only wax candle manufacturers guaranteeing purchasers full-weight pounds. 16 ounces—not 14 ounces—is a lawful pound.

Write us for Samples and Prices

MACK, MILLER CANDLE COMPANY

The Full-Weight Candle Manufacturers, SYRACUSE, N. Y.

A. M. D. G.

CONVENT SCHOOLS

OF THE

Sisters of the Holy Child Jesus

CONVENT

Sharon Hill
Delaware Co.
Penna.

The course of instruction given in the highest schools of the Society of the Holy Child Jesus comprises all the usual branches of a thorough English education, in which Latin, French, German, Drawing, and every kind of needlework are included.

For terms and further particulars apply to the

REVEREND MOTHER

ALL THE ACADEMIES HAVE BOARDING SCHOOLS CONNECTED WITH THEM

ST. LEONARD'S ACADEMY
No 3819 Chestnut Street, Philadelphia

ACADEMY OF THE H. C. J.
Lincoln, Neb.

ACADEMY OF THE H. C. J.
Cheyenne, Wyo.

ACADEMY OF THE H. C. J.
Waseca, Minn.

ENGLAND

ST. LEONARD'S-ON-SEA
Mayfield
Mark Cross, Tunbridge Wells

FRANCE

CONVENT SCHOOL OF THE
SISTERS OF THE HOLY
CHILD JESUS
Paris

Mount St. Joseph's Academy

FOR YOUNG LADIES

CHESTNUT HILL, PHILADELPHIA

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students. Also at the same place: ST. JOSEPH'S SEMINARY FOR BOYS to the age of eleven years. For catalogue giving full details, apply to the MOTHER SUPERIOR

ACADEMY OF NOTRE DAME

Nineteenth St. below Walnut St.
West Rittenhouse Square
PHILADELPHIA

Boarding School and Day School for young ladies. The course of studies is thorough, embracing all advantages requisite for a solid and refined education.

THE FORTY-FIRST YEAR of the Academy opened September 13. For further particulars, address,

SISTER SUPERIOR OF THE ACADEMY

GEORGETOWN VISITATION CONVENT

WASHINGTON, D. C.

This Academy was founded in the year 1799, and rebuilt in 1873. Its situation, on the Heights of Georgetown, surrounded by beautiful and picturesque scenery, gives it the seclusion so desirable in an educational institution, while it enjoys, at the same time, the advantage of a close proximity to the city of Washington. For further particulars, address, SISTERS OF THE VISITATION, **GEORGETOWN ACADEMY, West Washington, D. C.**

St. Joseph's Academy, *Emmitsburg, Md.*

Conducted by the Sisters of Charity. Beautifully situated among the Blue Ridge Mountains. Classical and Scientific Courses. Specially organized Departments of Music and Art. Well equipped Library, Laboratory and Cooking School. Steam heat and electric light.

Letters of inquiry directed to the MOTHER SUPERIOR.

Ladycliff on the Hudson

Adjoining West Point

Young Ladies' Academy

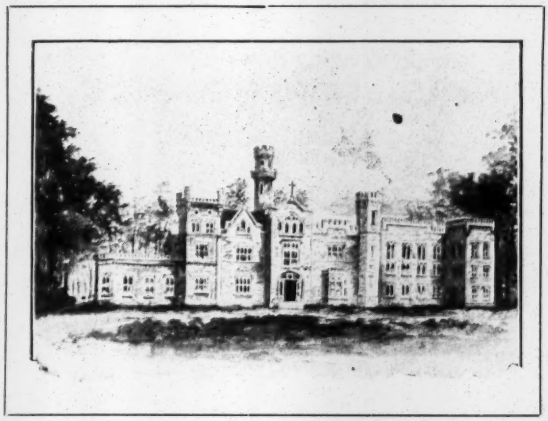
A department for small boys. Education thorough and practical. Location beautiful and convenient. Terms moderate. Send for prospectus. Address: SISTER SUPERIOR, Ladycliff, Highland Falls, N. Y.

URSULINE SEMINARY

"The Castle"

NEW ROCHELLE, NEW YORK

Boarding and Day School for Young Ladies



The site, overlooking the Sound, is healthful and enjoys the seclusion so desirable to an educational institution, together with the advantage of close proximity to New York City.

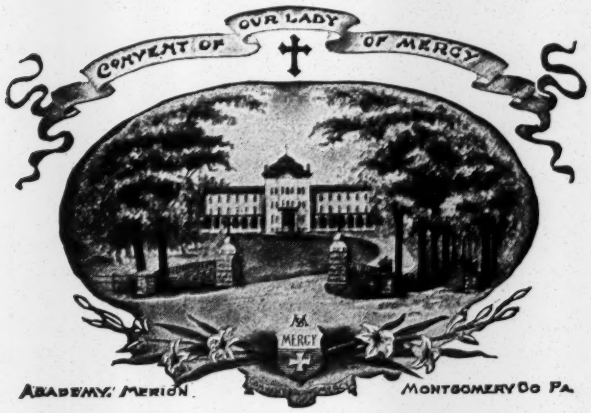
The course of studies, approved by the State Superintendent of Schools, is systematic and thorough, embracing every branch leading to the highest moral and intellectual culture.

The Seminary is chartered by the Regents of the State of New York, and examinations are held semi-annually, in January and June.

Pupils of all denominations are received, provided they conform to the general regulations of the institution.

For further particulars apply to

THE MOTHER SUPERIOR



THIS Institution, for Boarders and Day Scholars, is situated in Merion, Montgomery County, Pa., on the Pennsylvania Railroad, about seventeen minutes' ride from Broad Street Station, Philadelphia.

The location is healthful; the grounds afford ample scope for exercise and recreation; the building is commodious, and it contains every modern convenience for light, heat and ventilation.

The course of instruction is thorough, and it embraces all the branches of a solid and refined education.

THE DEPARTMENT FOR LITTLE BOYS

from four to twelve years of age, is under the same regulations as that of the Young Ladies.

For further information, inquire at the Convent of THE SISTER DIRECTRESS.

Post-Office Address: Academy P. O., Montgomery Co., Pa.

The Academy of the Sisters of Mercy in PHILADELPHIA is at the S. W. Corner Broad St. and Columbia Ave.

NEW PUBLICATION

THE HARMONY OF THE RELIGIOUS LIFE

By Rev. Herman J. Heuser

12mo, cloth, handsomely bound, net, $1.25

A splendid gift book for Religious

This book presents a new departure in the literature of spiritual treatises, being, as it were, a popular manual of religious perfection, a sort of 'spiritual life made easy,' its hardest lessons made winsome and acceptable. The work is a little gospel of cheerfulness, for religious primarily, written in an engaging literary style.

BENZIGER BROTHERS

New York Cincinnati Chicago

A New Book of Dogmatic Sermons

SERMONS FROM THE LATINS

Adapted from the Latin of Cardinal Bellarmin, Father Segneri and others. For every Sunday of the Ecclesiastical Year.

By Rev. James J. Baxter, D.D.

8vo, cloth, 600 pages. With a handy Synopsis at the head of each Sermon. Net, $2.00

These sermons are pregnant with matter, and that the matter is of the rarest quality the great name of Bellarmin is sufficient guarantee.

The style is clear and vigorous, and in the elegance of his diction and his oratorical force the author seems to have caught something of the inspiration of the great Jesuit.

BENZIGER BROTHERS

New York Cincinnati Chicago

NOW READY

CATHOLIC HOME ANNUAL FOR 1903

With Colored Cover and 50 full-page and text illustrations

Price, free by mail, 25 cents

CONTENTS:

Father Finn: "A Gift from the Christ Child."—**Rev. H. F. Fairbanks:** "The Pope's Jubilee and Rome."—**Maurice F. Egan:** "Madame Champfleury."—**M. A. Taggart:** "The Fall of a Castle."—**Sophie Maude:** "A Paste Buckle."—**Anna T. Sadlier:** "A Tale of Three."—**M. T. Waggaman:** "Nettie's Wager."—**David Selden:** "How Ted Varlet Kept His Promise."—**M. E. H. Ruffin:** "The Turbulent Tide."—**Vicomte de Poli:** "Friar Timothy." *Besides Other Interesting Articles.*

Little Folks' Annual for 1903

PRICE, TEN CENTS

Stories and Pretty Pictures

BENZIGER BROTHERS

New York Cincinnati Chicago

BENZIGER'S MAGAZINE

The Popular Catholic Family Monthly

Recommended by 50 Archbishops and Bishops

Subscription Price } $2.00 a year
Payable in Advance } 1.00 for six months

Beginning with the October issue, BENZIGER'S MAGAZINE will be greatly improved and enlarged in size and number of pages.

NEW
An Exquisite Work of Art in Colors Given Free

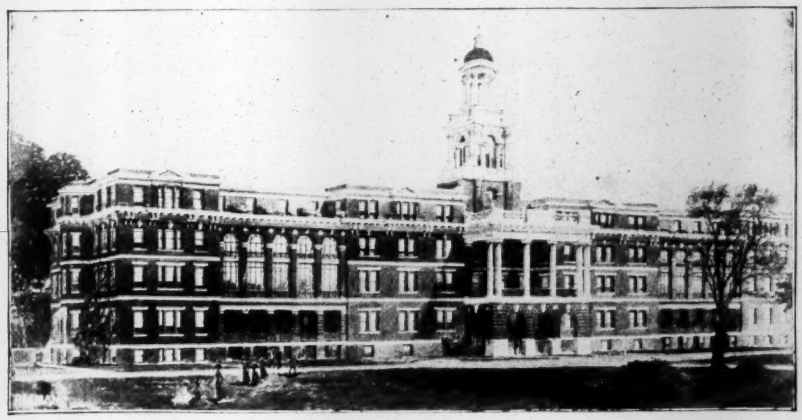
NEW
Our New Large Size enables us to print large reproductions of modern paintings, which will be admired by all.

NEW
Father Finn's New Department will delight young and old.

Novels, Stories, Special Articles, Departments for Women and the Young Folks, Current Events, etc.

BENZIGER BROTHERS

New York Cincinnati Chicago



ST. VINCENT'S HOSPITAL AND SANITARIUM

NORFOLK, VA.

Excellent Health Resort for the Clergy

Send for Illustrated Prospectus

ST. AGNES' SANITARIUM

This institution is beautifully situated on high, rolling ground, just outside Baltimore and overlooking the Bay. It is thoroughly equipped as a modern Sanitarium for the treatment of Nervous Diseases and Drug Habits (no Mental Cases received). A complete Hydrotherapeutic Establishment has been recently added. Electric outfit, Gymnasium, Massage by trained operators, Sun Parlors, Billiard Rooms, Tennis, Golf, etc.

Medical Director, Charles G. Hill, M.D., Professor of Nervous Diseases, College of Physicians and Surgeons, Baltimore.

For further information, terms, etc., address

THE SISTER SUPERIOR, ST. AGNES' SANITARIUM
CARROLL P. O., BALTIMORE, MD.

MAYER & CO. MUNICH AND LONDON

47 BARCLAY STREET

NEW YORK

Stained Glass Windows
Stations of the Cross
Statues, Pietas and Calvary Groups

We have recently executed windows for the following churches: Church Holy Name, New York; Church Holy Innocents, New York; Church St. Anthony, Brooklyn; Church St. Vincent de Paul, Brooklyn; Church St. Malachy, Philadelphia; Church St. John the Evangelist, Philadelphia; Church St. Philip Neri, Philadelphia; Chapel of the Blessed Sacrament, Washington, D. C., and many others.

Dr. Deimel Underwear

DR. DEIMEL'S LINEN-MESH UNDERWEAR TRADE MARK

BEARS A LABEL WITH THIS TRADE MARK

Many people suffer from a weak skin. They perspire easily and chill easily, cannot bear drafts and are apt to take colds, bronchitis, pneumonia or rheumatism. As a rule they wear woolen underwear; the heavier the garment, the weaker the skin.

The Dr. Deimel Underwear of POROUS LINEN is the correct garment for the skin. It gives tone and vigor to it. Under it the skin becomes strong and active, capable of protecting the body against chills and internal congestions.

A Luxury in Summer and a Necessity in Winter

The Best Houses Everywhere Sell It

For catalogues and samples of the material, address

The Deimel Linen-Mesh Co.

Or 401 Broadway, New York

SAN FRANCISCO
111 Montgomery Street

BROOKLYN
510 Fulton Street

WASHINGTON, D. C.
728 15th Street, N. W.

MONTREAL, CANADA
2202 St. Catherine Street

LONDON, ENG.
Hotel Cecil, 83 Strand

THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—OCTOBER, 1902.—NO. 4.

ROSMINI.[1]

ANYONE who proposes to tell the story of Antonio Rosmini may well be met with the warning:

> Periculosæ plenum opus aleæ
> Tractas, et incedis per ignes
> Suppositos cineri doloso.

I am well aware of the risk; but I hope to avoid fanning into a fresh glow the embers now smouldering away. I may as well state at once that I have no intention of dealing with Rosmini's philosophical or theological views. They have never appealed to me in any way. It is Rosmini the man, that is of interest. His personality will be sufficient to occupy our attention without tempting us on to that other dangerous ground. We have ample materials for forming our judgment about him: (1) *Della Vita di Antonio Rosmini Serbati*, Memorie di Francesco Paoli, Torino 1880; (2) *Della Vita*, etc., parte seconda. Delle sue Virtù. Rovereto, 1884; (3) *Della Missione a Roma di Antonio Rosmini Serbati negli anni 1848–49*, Torino, 1881; (4) *Life of Antonio Rosmini Serbati*, Founder of the Institute of Charity. Edited by William Lockhart. London, 1886; (5) *Essays*, by Franz Xavier Kraus. Berlin, 1896. These works, together with the volume of *Letters*, recently published, lie before me as I write. A copious bibliography is given at the end of Don Francesco Paoli's second volume.

[1] *Letters* (*Chiefly on Religious Subjects*) *of Antonio Rosmini Serbati*, Founder of the Institute of Charity. London: R. & T. Washbourne. 1901.